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IAPHETS FIRST PVBLIQVE PERSWASION into Sems tents:

OR

PETERS SERMON,

WHICH WAS THE FIRST GENERALL CALLING *of the Gentiles, preached* before Cornelius.

Expounded in Cambridge by THOMAS TAYLOR, and now publiſhed for the *further vſe of the Church of God.*

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TO THE RIGHT WORSHIPFVLL SIR IAMES ALTHAM, KNIGHT,

one of the Barons of his Maieſties
court of Exchequor:

AND

SIR CHARLES MORRISON KNIGHT BARONET, TWO

worthy Iuſtices and Magiſtrates
of the towne of Watford in Hartfordſhire:
Grace, peace, and aboundance of all
bleſſings accompanying ſal-
uation.

LEt it ſtand with your pleaſures, whome one profeſſion of religion towards God, and execution of iuſtice towards man, whom one neere neighbourhood, and one neere affection combine, to be conioyned alſo in this dedication: wherein, as my deſire is to manifeſt my dutifull reſpect of you both, ſo alſo to entreate your fauourable conſtruction and acceptance of this my preſumption: whereof I want not iuſt reaſons, whether I looke vpon you ioyntly, or ſeuerally. Your ioynt gouernement vnder which we the inhabitants of this towne of *Watford* enioy our publike peace, bindeth all of vs wherein wee may, to teſtifie our thankefulnes for ſo great and publike a good. God might gouerne the world (if he pleaſed) by himſelfe immediately, yet he committeth it to Magiſtrates and Rulers, both *ſupreame*, and *delegates*; whom he Zach.4. honoureth with an high ſtyle, calling them *aſſiſtants to him that ruleth the whole earth*: Pſal.47.9. yea the *ſheilds of the earth*, to beare off wrongs and euills from men. The *boughes* Dan.4.7.17. of this *faire tree* of magiſtracie (as in that ſacred embleme) are *ſhelter for all*, and the *fruit meat for all.* And the welding of ſo ſtately an ordinance, is not to be committed, but to fit and qualified perſons, as they are deſcribed by Iethro to Moſes by fowre moſt worthie Exod.18.21. properties.

1 *Firſt*; they muſt be *men of courage*, ſtout to vndergoe all the parts of their calling. How fit a vertue this is for a Magiſtrate will appeare, if we conſider, 1. the good Rom.13.3. and *godly* in the land, who are to be incouraged and *praiſed* in well doing by their Rulers: which will neuer be, if a man be afraid to be ſeene, or be timorous, as Nicodemus was, who would faine be with Chriſt, but caſt himſelfe into the night, as though that had bin a worke of darkneſſe. Moſes for his courage was called *Pharaohs God*, hee told Pharaoh to his face, hee would not leaue an hoofe behind him, that Pharaoh himſelfe ſtood in awe of him. 2. The *wicked*, who are ſtout in their wickedneſſe; and ſinne is with them as *bold as an harlot*, as Salomon ſpeaketh. Now the Magiſtrate with Iob, muſt beſtirre himſelfe, and cloath himſelfe with zeale and courage, that the *young men may hide themſelues*, and the Iob.29.8. *olde riſe vp at his preſence*: whereas an irreligious mildneſſe and remiſneſſe, ſtrengthneth the hands of the vngodly. 3. The *wicked one*, euen Satan himſelfe, who emboldneth offenders againſt the cheifeſt ordinances of God; I meane *Magiſtracie*, and *Miniſtrie*, to bring

them into contempt, and ſo bring in all confuſion into the earth.

II Pſal.2 *Secondly*, they muſt be men *fearing God*, and they are ſpecially called *vpon to kiſſe the Sonne of God.* For, 1. Gods feare is the beginning of wiſedome: and who ſhould be wiſe, if not Magiſtrates, to iudge and diſcerne of the moſt difficult caſes amongſt men? 2. If hee feare not God, hee will feare the face of man, and ſo accept of perſons condemned, Deut.1.17. 3. Hee muſt herein aſſiſt the Lord himſelfe in planting the feare of God in all his gouernment. *Cyrus muſt performe* not his own, but *all the Lords deſire: hee muſt ſay to Ieruſalem, thou ſhalt be built*, and to *the Temple, thy foundations ſhall be ſurely laid.* Iſa.44.18. Euery Chriſtian Magiſtrate muſt be a *nurſing Father to the Church:* and here begin his gouernment, as *Moſes* with *celebrating the paſſeouer, Ioſhua* with renewing *circumciſion, Gideon,* with deſtroying *Baal, Dauid* with eſtabliſhing the Arke, *Salomon* with building Gods houſe, *Aſa* with renewing the Lords Altar. Exod.12. Ioſhua,5.7. Iudg.6. And whereas many inferiour Magiſtrates looke on, whileſt this care ſlippeth into other mens hands; yet muſt they all knowe, that they are Gods vicegerents; and the *iudgement is Gods*, that is, from God, and for God: and therefore they muſt not onely cut off thefts, murders, adulteries, and ſuch barbarous outrages, and riots againſt publicke peace and humane ſocietie; but blaſphemies, hereſies, ſwearing, ſabbaoth-breaking; and ſuch ſinnes as more directly oppoſe God and his worſhip: and theſe will the feare of God where it is eſpecially hunt out. This was the grace that made Nehemiah ſeeke the *wealth of Iſrael*, by making the Princes ſweare *to Gods couenant:* this made him almoſt forget himſelfe in zealous reuenge againſt the Sabbath-breakers: all Ieruſalem could not maintaine this one ſinne againſt that one godly magiſtrate.

III Thirdly, magiſtrates muſt be men *dealing truely.* 1. af-

fecting

Exod 23.6.
Deut.16.20

Optima reſpub. quæ maximè leges minimè rhetores audiat.

fecting ſinceritie, truth, and iuſtice, which are the verie ſinewes of humane ſocietie. 2. effecting it by taking true paines, that the truth of euery cauſe may be ſifted out; and receiue a true ſentence, that the poore may not bee borne downe with power and greatneſſe, nor goe away in a good cauſe diſappointed. 3. oppoſing with all their ſtrength, whatſoeuer is oppoſite vnto truth: not ſuffering the truth to be clouded and vailed by flouriſhing pleas, or ſhewes of truth: but reſembling God, whoſe iudgement ſeat is ſaid to be a *throne of white yuorie*, for the puritie and innocencie both of the Iudge and iudgment, before which euerie ſecret ſhall one day be ſet in a cleare light.

IV. *Fourthly*, they muſt be men *hating couetouſneſſe*. For, 1. a publicke perſon muſt ſeeke the publicke good, and not be priuately minded, or ſelfe-ſeeking. 2. Hee will then hate gifts, which blind the wiſe, and peruert the words of righteouſneſſe: Now what a fearefull inuerſion of Gods order were it, if hee who is ſet vp to execute iudgement, ſhould peruert it? 3. Hee is in place wherein (if hee be corrupt) hee may helpe himſelfe by the damage of others: but who ſhould hinder the confuſion that would flow in as a deluge, if the meanes ordained by God to helpe the oppreſſed, ſhould be corrupted to helpe forward oppreſſion? Now ſuch a man thus qualified, Iethro thought fit to be ſet ouer *thouſands, and ouer hundreths; ouer fifties, and ouer tens.* To this ſerue thoſe auncient ceremonies vſed among Gods own people, in the inſtalling of their gouernours: example
2.King.11 12 whereof we haue in Ioaſh, whom when Iehoiadah had
ſet into the right of his kingdome, they did three things
1 vnto him. Firſt, they *crowned him* with a crowne of pure
gold, ſet with pearles and precious ſtones: and theſe
ſignified both the integritie of his perſon, and the incor-
2 ruption of his manners. 2. They gaue *him the booke of*

the teſtimonie: the booke ſhewed that wiſedome is meet for a Ruler: and that it was the *booke of the teſtimonie*, ſheweth, that 1. the moſt neceſſarie wiſedome for a Magiſtrate, is the wiſedome of God: 2. that hee muſt iudge by Gods booke and directions, and therefore muſt be learned in Gods lawes, and skilfull in the caſes of Gods ſtatute booke: and 3. the booke was giuen him, that he might keepe and preſerue it, and ſee the contents of it obſerued in others: for he is a keeper of both the Tables. 3. They *annointed him*, to ſignifie the power and gifts of courage, magnanimitie, and other 3 ornaments fit to attend Magiſtracie. And indeed it notably preſerueth the honour of this ordinance, when the perſon executing it, is as eminent in gifts and graces, as in place, and preheminence. I take not vpon mee to teach your Worſhips how to gouerne, but only declare how the Lord would euery way haue this ordinance of his, and the bearers of it honoured, and what be the ſpeciall ornaments which draw the eyes, and reuerent reſpect of inferiours vpon you.

Now more ſeuerally, your grauitie (Reuerend Iudge your humanitie, your equitie in the iuſt and vnpartiall carriage of cauſes, your zeale againſt vice and vicious perſons, who gladly decline your cenſure, your diligent frequenting the houſe of God, your care of promoting the pure worſhip of God, which you witneſſe by your new erection dedicated thereunto, haue got you a worthy and due regard through all our countrie, wherein though I be but a ſtranger, yet muſt he be more ſtrange that meeteth not with the report of your vertues. And you noble Knight (whome I haue knowne of longer time) will giue mee leaue to conceale a great part of that I conceiue of your worth. You doe well to imitate your worthie parents, one of whom hath left you with a faire inheritance, a patterne (as I haue heard) of many vertues, from which you may not depart: the other, God hath yet left vnto you, to follow you with motherly aduiſe and counſell, to ſet before you ſtill the beſt patterns: but aboue all, the glaſſe of Gods word; the reuerent obſeruation whereof, if you adde to the other excellent indowements of your minde, perſon, and eſtate, you ſhall giue a number of your yeares and ranke leaue to come behind you, and follow you a farre off, whileſt your country ſhall be reaping the encreaſe, and your ſelfe the comfort of thoſe hopefull ſeeds which euerie one that know you, acknowledg with gladnes in you.

Thus humbly craving pardon for my boldnes, I commend this booke to your worſhips acceptance, which for the whole argument (containing a plaine vnfolding of the moſt grounds and maine pillars of our religion) is worthy your reſpect; and your ſelues, with your vertuous Ladies, and hopefull children, together with all your ſtudies and endeauours for the Church or Commonwealth, to the rich bleſſing of God: who fill your hearts with heauenly wiſedome, and preſerue you both blameles till his appearing, Amen. *Watford, Iuly* 20.

Your Wor. to be commanded,

THOMAS TAYLOR.

UMI

The ſhort view and M

followed in this Ex

- The Sermon of Peter hath 3. parts.
  - 1. A preface or entrance: v. 34, 35. in it,
    - 1. he addreſſeth himſelfe to ſpeake, *Then Peter opened his mouth,a*
    - 2. getteth attention:
      - 1. remoouing imputation of leuitie from
      - 2. implying that Cornelius and his comp were *religious* perſons, deſcribe
  - 2. The narration, verſ. 36.
    - 1. propounded, that *Chriſt is Lord of all.*
    - 2. freed from noueltie, ſeeing *peace by Ieſus Chriſt* was long before *pr*
  - 3. The confirmation, v. 37. to the end: by
    - 1. common fame, *ye know the word:* deſcribed
      - 1. by the place w
      - 2. by the time wh
    - 2. his facts proouing him to be Mediator, wherein,
      - 1. his calling to that office:
      - 2. his execution of it, *who we* *goo*
    - 3. Teſtimonie of
      - Apoſtles witneſſing
        - 1. in generall, *all things which h*
        - 2. more ſpecially,
          - 1. of his hu baſem
          - 2. of his gl and aduan ment, by
      - Prophets, where
        - 1. their generall conſent, *to him g* *all the Prophets witneſſe.*
        - 2. the ende of all this teſtimon *that whoſoeuer beleeueth in his na* *ſhould receiue remiſſion of ſinnes* which cōprehendeth,
          - 1. *rig*
          - 2. *life*

nd Method of Peters Sermon

owed in this Expoſition.

ed his mouth, and ſaid,

f leuitie from himſelfe, *Of a truth, I perceiue that God is no accepter of perſons.*

and his companie
ons, deſcribed by the
- 1. bond of it,
  - 1. in reſpect of God, *But in euery nation, he that feareth God,*
  - 2. in reſpect of man, *and worketh righteouſnes,*
- 2. priuiledge of it, *is accepted of him.*

ong before *preached to the Iſraelites.*

by the place where it aroſe, *beginning in Galilie.*

by the time when it moſt preuailed, *after the baptiſme which Iohn preached.*

o that office: where
- 1. who was called, *Ieſus of Nazaret.*
- 2. who called him, *how God annointed.*
- 3. the manifeſtatiō, of it anointed *him with*
  - *the holy Ghoſt,*
  - *and with power.*

n of it, *who went about doing good:* curing mens
- ſoules by holy doctrine.
- bodies by powerfull miracles.
- prooued, by
  - one of greateſt power, *healed all that were oppreſſed by the deuill.*
  - the ground of it, *for God was with him.*

things which he did in the land of Iudea and Ieruſalem.

- 1. of his humilitie and abaſement, wherein
  - 1. perſon put to death, *whome.*
  - 2. perſons who put him to death, *they ſlew.* 1. of
    - *Ieruſalem.*
    - *Iudea.*
  - 3. the kind of death, moſt accurſed, *hanging him on a tree.*
- 2. of his glorie and aduancement, by
  - 1. his reſurrection, wherein
    - 1. the aſſertion: in it
      - 1. the perſon raiſed, *Him.*
      - 2. the perſon raiſing, *God.*
      - 3. the action of raiſing, *raiſed vp.*
      - 4. the time when, *the third day.*
    - 2. the manifeſtation, wherein
      - 1. the perſons to whome
        - negatiuely, *not to all the people.*
        - affirmatiuely, *but to vs.*
      - 2. the reaſons why to theſe,
        - 1. who were choſen of God.
        - 2. fitted to their witnes, by
          - *eating and*
          - *drinking with him.*
  - 2. ſending out his Diſciples with commandement *to preach vnto the people.*
  - 3. returning to iudgement, which they muſt *teſtifie* alſo: here
    - 1. the perſon giuing him this power, *he is ordained of God.*
    - 2. perſons on whome it ſhall be executed, *a Iudge of quicke and dead.*

onſent, *to him giue witneſſe.*

this teſtimonie,
eeueth in his name
iſſion of ſinnes:
deth,
- 1. *righteouſnes.*
- 2. *life euerlaſting.*

UMI

Acts, 10.34.

Then Peter opened his mouth, and ſaid, Of a truth, I perceiue that God is no accepter of perſons.

35. *But in euery nation, he that feareth him, and worketh righteouſnes, is accepted of him.*

36. *Ye know the word which God hath ſent to the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord of all:*

37. *Euen the word which came through all Iudaea, beginning in Galilee, after the baptiſme which Iohn preached,*

38. *To wit, How God anointed Ieſus of Nazaret with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the deuill: for God was with him.*

39. *And wee are witneſſes of all things which he did both in the land of the Iewes, and in Ieruſalem: whom they ſlewe, hanging him on a tree.*

40. *Him God raiſed vp the third day, and cauſed that he was ſhewed openly:*

41. *Not to all the people, but vnto the witneſſes choſen before of God, euen to vs which did eate and drink*

with him, after he aroſe from the dead.

42. *And he commanded vs to preach vnto the people, and to teſtifie, that he is ordained of God a iudge of quicke and dead.*

43. *To him alſo giue all the Prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes.*

THe occaſion of this worthie
ſermon (breathed not onely
by an Apoſtolike ſpirit; but
from ſuch an inſtrument alſo
as was worthily accounted a
Gal.2.9. *pillar* of the Church) is laid
downe in the former verſe,
which containeth an abridgement of the moſt of
the Chapter going before; included in theſe three
points. 1. Cornelius his *obedience*, in ſending for
Peter: *Then*, that is, hauing ſo good a ground e-
uen a commandement from God by the miniſte-
verſ.5. rie of an Angel: *I ſent for thee* to Ioppa (which was
ſomewhat aboue 30. miles from Cæſaria): *Imme-
diately*, as ſoone as euer I had receiued the com-
mandement, without delay, yea or deliberation,
Cyprian. which being dangerous, diuine things admit not
of. Secondly, his kind entertainement of Peter
to encourage him, *and thou haſt well done to come.*
Thirdly, his preparation and readines of himſelfe
and his, to heare whatſoeuer God by Peters mini-

ſterie ſhall enioyne them: *Now therefore we all*; he would haue that holy doctrine communicated to his family, friends, and kinsfolks: *here preſent before God*, the place of Gods pure worſhip is the place of his preſence: *to heare*, with attention, vnderſtanding, affection, and obedience; for all theſe goe to the hearing eare: *all things*, for that is ſound obedience which is vniuerſall to one commandement as well as an other; euery one beeing of like authoritie and neceſſitie: *that are commanded thee of God*; for Peter himſelfe muſt be confined within his commiſſion, and ſpeake only what God commandeth; neither are hearers bound to receiue any thing elſe.

The Apoſtle Peter by this ſpeach, perceiuing both the occaſion and ſcope of their meeting, as alſo the readines and attention of his hearers, addreſſeth himſelfe to ſpeach; *Then Peter opened his mouth and ſaid.*

The phraſe of *opening the mouth* ſome thinke to be but a more full kind of ſpeach; as we ſay I heard it with myne eares; or I ſaw it with myne eyes. But we muſt conceiue it rather to be fetched from the Hebrewes, who in this forme of ſpeach ſignifie not the vttering of any triuiall or vulgar matter; or in a ſlight or careleſſe manner: but the relation of ſome excellent matter of great moment, and that in graue and ſerious manner; and not without premeditation and preparation ſuch as is fit to atted things of worth and weight. Thus is it it vſed,

Pleonaſmus.

Pſal. 78.2. *I will open my mouth in a parable, I will declare ſentences of old:* Iob.33.1. *Behold I haue opened my mouth; my tongue hath ſpoken in my mouth: my words are in the vprightneſſe of my heart, and my lippes ſhall ſpeake pure knowledge.* Yea our Lord Ieſus himſelfe, when he begunne his moſt heauenly ſermon on the mount, is ſaid to *open his mouth, and ſay.* Matth.5.2.

1 Whence, 1. we haue the doctrine in the ſermon following commended vnto vs, to be for the matter of it graue, and high, and neerely concerning the ſaluation of men: wherein are laid downe the maine grounds of all religion, and whatſoeuer we are to beleeue concerning Chriſt vnto ſaluation, as we ſhall ſee when we come to open the ſeuerall points. 2 2. We are ſecretly incited, that ſeeing the holy Ghoſt hath opened the mouth of ſuch a worthy inſtrument, we are alſo to open our eares, yea our hearts to let in the matter following, that as it proceeded out of the treaſurie of a good and ſanctified heart, ſo we alſo may hide it in good hearts as in good treaſures, to bring it forth as our needes and occaſions ſhall require. 3 3. Miniſters muſt come with their mouthes open, and not only not to be dumb dogs which cannot, or ſeale vp their lips and will not proteſt againſt the ſinnes of the times; but alſo muſt haue care to ſpeake the words of wiſedome, iudgement, ſobrietie: for if the holy men of God, Prophets, Apoſtles, nor the ſonne of God himſelfe did not preach without preparation and due conſiderati-

on, both of what, how, and to whome they ſpake, how much more ſhould ordinarie Miniſters vſe all diligence in fitting themſelues to ſpeake from God, and for God, and euen as God himſelfe would ſpeake to his people. 4. Euerie Chriſtian may hence alſo take vp his dutie; namely, that he neuer open his mouth but to edification: For it is attributed to euerie *iuſt man*, that his *mouth ſpeaketh wiſedome, and his tongue talketh of iudgement:* he iudgeth of his ſpeaches before he let them paſſe the doore of his lippes: and of the vertuous woman is ſaid, *She openeth her mouth with wiſedome, and the lawe of grace is in her tongue.*

4

Pſa'.37.30.

Prou.31.26.

Now the ſermon following conſiſteth of three parts. The firſt is an entrance or preface in the two firſt verſes, 34. 35. 2. The propoſition or narration; that Ieſus Chriſt was the Meſſias now exhibited in the fleſh, and *Lord of all*, verſ. 36. 3. A confirmation of that narration, partly from the *Apoſtles*; and partly from the Prophets witneſſe. 1. For the Apoſtles they witneſſed of ſuch facts of Chriſt as argued him, Firſt a *Prophet*, verſ. 37. 38. *Who went about doing good, and healing, &c.* for theſe miracles ſerued to confirme his heauenly doctrine. Secondly a *Preiſt*, verſ. 39. *Whome they ſlewe, and hanged on a tree:* which noteth his ſacrifice. Thirdly a *King*, prooued by three arguments: 1. By his *riſing* from death, verſ. 40. 41. 2. By ſending out his Apoſtles to preach, verſ. 42. 3. By his comming to iudge all fleſh, verſ. 42.

The parts of the ſermō, 3.

2. The ſame truth is confirmed by the witneſſe
of all the Prophets: verſ. 43. In the preface Pe-
ter maketh way vnto his doctrine three wayes. 1.
1 By remoouing from himſelfe an imputation of
leuitie, and ſuddaine change of his mind, which
might otherwiſe haue beene obiected againſt
him; for all men knew that he beeing a Iew had
beene very reſpectiue, leaſt at any time he ſhould
come neare an Heathen or Gentile (ſuch as Cor-
nelius and his companie were) for ſo it appeareth
by his anſwer in the viſion, verſ. 14. yea and after
his viſion he was full of doubts whether he might
adventure into their companie, till the Lord ads
to his viſion, a voice; bidding him go in to Cor-
nelius, *doubting nothing*, verſ. 20. Peter therefore
moſt ingeniouſly in the firſt place acknowledgeth
an error that had ſtucke by him: namely, in ac-
counting now after Chriſts death and reſurrecti-
on (whereby he brake downe all partition walls)
ſuch as were vncircumciſed, an vncleane company,
and like dogges and ſwine to whom holy things
might not be caſt and offred. 2. That the Lord
2 had remooued this error, manifeſtly teaching him
both by viſion and voice, that his grace did now
extend it ſelfe ouer all ſorts of men; and therefore
that he came not of his owne head mooued by
temeritie, or raſhnes; but vpon good grounnd to
teach euen the Gentiles the miſteries of their ſal-
uation. 3. He gets not audience only and atten-
3 tion, but authoritie alſo to his doctrine; by ſhew-
ing

ing what a good conceit he had of Cornelius and his companie; that he had not now to deale with profane, and lewd perſons; but ſuch as the Lord had ſanctified to himſelfe, according to the viſion and voice. *What or whome the Lord hath ſanctified, account not thou profane*, verſ. 15.

Obſerv. 1. A mappe of humane frailtie in the Apoſtle.

Whence, 1. we haue in this holy man a mappe of humane frailtie, in which we may ſee how heauie the beſt are to their duties: for was it not long before giuen Peter in charge to teach the Gentiles; was not his commiſſion large inough, when among other diſciples he was diſmiſſed by Chriſt himſelfe, to *teach*, not onely the nations, but *all nations*. Had not he heard often from the mouth of Chriſt; and read in the writings of the Prophets, that the Gentiles muſt be called in, that the tents of the Church muſt be enlarged, her courteins ſtretched out, and that their owne ſound muſt go ouer all the world? yet Peter had forgotten all this; and as though Chriſt had not beene come, or as if himſelfe had neuer conuerſed with him, he would ſtill vphold the difference of peoples which his Mr. had deſtroyed, confine ſaluation to the Iewes only, as if Chriſt had not been a common Sauiour of Iewes and Gentiles; he muſt haue new viſions, and voices to lift him vp to his dutie, or elſe he cannot be brought ſo much as to acknowledge it. Let vs looke vpon this example to condemne our owne corruption by it, yea to watch ouer it; leaſt following (as we are too prone) the ſtreame of it, we be carried away from the moſt eſſentiall duties, which by our calling, either generall, or particular, are by God enioyned vpon vs. Let the Popiſh guids alſo looke vpon this example, and tell vs whether Peter erred not, 1. in iudgement. 2. after Chriſts promiſe. 3. in a weightie matter; forgetting his commiſſion, and calling, yea, and the calling and ſaluation of the whole bodie of the Gentiles; all which he failed in. And then whether it be a ſound ground vpon Peters perſon, or any promiſe made to him, to build their Popes immunitie and freedome from error in matter of faith, ſo long as he ſitteth in Peters pretended chaire.

A patterne of ſpeciall grace in the ſame Apoſtle.

2 *Secondly,* In that the Apoſtle Peter ſecretly implyeth an acknowledgment of his error, we haue in him a worthy patterne of a ſpeciall grace to be practiſed of vs all; namely vpon better grounds to lay aſide any errour in iudgement, or practiſe, although neuer ſo long held, or ſtifly maintained of vs before; and not be aſhamed to profeſſe that we ſo doe: which vertue is a ſound fruite of humilitie, and argueth a good heart, which is in loue with the truth for it ſelfe; and eſteemeth it aboue his owne eſtimation: the obſeruing whereof would cut off infinite controverſies which could neuer be carried and continued with ſuch burning heate in the Church of God; if the contention were not many times more for victorie, then for truth; and rather leaſt error ſhould be acknowledged,

ledged, then that truth ſhould triumphe ouer it.

Thirdly, in this preface euery Miniſter is taught, wiſely to cut off and remooue ſuch lets, as might hinder his doctrine among his hearers; and contrarily to winne by all good meanes ſuch credit to his perſon, as that he may preſerue a reuerent eſtimation of himſelfe in the hearts of his people. So did the Apoſtle here, and not without cauſe; ſeeing the acceptance of the perſon of a Miniſter, is a great furtherance for the entertainement of his doctrine, not that the faith of God ought to be had in reſpect of perſons; but becauſe mans weakneſſe carrieth him beyond his dutie herein. And againe, Satan and his inſtruments ſeeke exceptions againſt their perſons, whoſe doctrine is without exception: well knowing that where the perſon is not firſt receiued, hardly will any doctrine from him be embraced, Matth. 10. 14. *he that receiueth not you, nor your words.* Whence the Apoſtle Paul was conſtrained to be much and often in the iuſtifying of his perſon, calling, and conuerſation; becauſe to hinder his doctrine, the falſe Apoſtles by all theſe laboured to bring him into contempt. Nay our Lord Ieſus himſelfe was forced often to averre his perſon to be diuine, his calling to be heauenly, and his conuerſation holy and without ſinne: becauſe the Iewes were euer hence diſgracing his doctrine, becauſe of the meanes of his appearance. Now whoſoeuer would retaine reuerence & authority among his people, muſt ſhewe forth, 1. conſcience of his duty, 2. loue to his peoples ſoules, and bodies. 3. a wiſe and vnblameable carriage and conuerſation: theſe things if he doe not, he hath more diſgraced himſelfe, then his people can.

Of a truth, I perceiue that God accepteth not of perſons.

By *perſon*, is not here meant the ſubſtance of man, or the man himſelfe: but the outward qualitie, appearance, or condition, which beeing offered to the eie, may make a man more or leſſe reſpected; ſuch as are wealth, honour, learning, parentage, beautie, or ſuch like, here called the *face* of a man: for which God accepteth not, nor reiecteth any man, *he accepteth not the perſons of Princes* (ſaith Elihu) *nor regardeth the rich more then the poore, they beeing all the worke of his hands.* And applyed to the Apoſtles purpoſe, is as if he had ſaid, I now indeed cleareły perceiue, that the Lord hath no reſpect of any dignitie, or priuiledge in any people, aboue an other, that he ſhould powre his grace vpon one more then an other, vpon the Iew aboue the Gentile; vpon the circumciſion aboue the vncircumciſion; vpon the ſeed of Abraham according to the fleſh, aboue the reſt of the nations and kinreds throughout the world. Now I ſee that the righteous iudge of all the earth, can be *no accepter of perſons.* For, 1. this were to eſteeme men by adiuncts and qualities, and not by their eſſence, and ſubſtance of grace and pietie: thus

Iob. 34. 19.

Why God accepteth not of perſons, reaſ. 1

ſhould the rich man haue beene preferred before Lazarus; and the proud Phariſie before the penitent Publican. 2. this were to iudge by inconſtant 2
things, for all theſe outward reſpects paſſe away, as the *figure of the world it ſelfe doth*; whereas the iudgment of God is moſt vnchangable, and therefore grounded on things vnchangeable. 3. it 3
were a moſt vnequal valuatiõ to compare, & much more to preferre things which are in no proportion of goodnes, to the things which are vndervalued: for betweene temporall and eternall, heauenly and earthly things can be no proportion. 4. he which hath forbidden vs to iudge by the falſe, and crooked rule of ſence, ſight, reaſon, and ſuch things as are before vs, cannot himſelfe doe ſo: both which points are plainely prooued, 1. Sam. 16. 7. The Lord biddeth Samuel (beeing to choſe one of the ſonnes of Iſhai to be king) *looke not on his countenance, nor on the height of his ſtature:* and addeth this as a reaſon: *for God ſeeth not as man ſeeth; man loooketh on the outward appearance, but the Lord beholdeth the heart.*

Obiect. But when the Lord paſſed by all the reſt of the nations, and choſe Abraham and his ſeede, did he not accept perſons? *Anſw.* That Abraham and the Iſraelites were choſen, the Iſmalites and heathen reiected, was no accepting of perſons: the Lord himſelfe declareth that there was no cauſe at all in the people which furthered his choiſe of them, iuſt cauſe there was in them why he ſhould haue paſſed by them,as well as the reſt: for as they were *the feweſt of all people*, Deut. 7.7. ſo they were the worſt, and moſt *ſtiffenecked of all:* Deut.9.6. Yea conſider Abraham himſelfe their father, and the father of all the faithfull; what cauſe was in him that God ſhould ſet his loue vpon himſelfe or his poſteritie, or call him out of *Vr* of the Chaldeans, where he liued in as heatheniſh Idolatrie, as any of the reſt: in ſo much as God by his Prophet puts them in minde of the pit whence they were hewne, and telleth them, their *father was an Amorite,& their mother an Hittite.* Ezeck.16.3. If it be ſtil asked, what cauſe then was there why this people ſhould aboue all other be choſen to partake in the couenant of life,the Lord himſelfe directly anſwereth, that there was no cauſe without himſelfe that mooued him hereunto, it was onely his free loue, and meere good will, *The Lord loued you becauſe he loued you,* Deut.7.8.

Obiect. But when God electeth one to ſaluation, and reiecteth another, he ſeemeth to accept of perſons, for all lie alike in the ſame condition. *Anſw.* The obiection anſweareth it ſelfe: for in that all lie alike in the ſame maſſe, and all are corrupted: it is plaine that election and reprobation depend not vpon any thing outward: for ſeeing matter inough to condemne all, all beeing ſold vnder ſinne; and no more matter of loue in thoſe whome he choſeth, then in thoſe whome he refuſeth; we muſt neeeds conclude with the Apoſtle, that he chooſeth freely whom he will, and whom he will he iuſtly reprobateth and refuſeth. If it be here alleadged that it ſeemeth hard that thoſe that are all equal in Adam ſhould be ſo vnequally dealt with. I anſwer, may not the Lord doe with his owne what he will? who art thou that dareſt diſpute with God, or preſcribe lawes to thy Creator? who is it that bindeth him, or ſpoyleth him of his soueraigntie ouer his creatures, that he may not deale with one thus, and with an other, another way? Rom. 9. 18.

Obiect. But when God iudgeth men according to their workes, doth he not accept of men by outward things, and did not the Lord accept perſons when he reſpected Abel and his ſacrifice; but to Caine and his ſacrifice had no reſpect.

Anſwer. God iudgeth men according to workes, but not as they are outward actions, but as they are fruits of faith purifying the heart, and working by loue, thus onely he lookes on them with acceptance: whereas be they neuer ſo many, and glorious, without faith he reiecteth them: ſo as ſtill he iudgeth by that which is within, and not by things without, further then they teſtifie of the former. As for Abel, his face and perſon was no more reſpected then Caines, it was the faith of his heart, the feare of God, and working of righteouſneſſe that was accepted, and which is witneſſed, Heb. 11. 4. *By faith Abel offred a greater ſacrifice then Cain, by the which he obtained witnes* *that he was righteous*. So as notwithſtanding all that can be ſaid to the contrarie, it remaineth an vndeniable concluſion: That *God is no accepter of perſons*.

Whoſoeuer would be like God muſt not accept of perſons.

Vſe. 1. If God accept not, nor reiect men for outward reſpects no more muſt thoſe who would be like vnto him. And hence ſundrie ſorts of men are to be inſtructed in their dutie. As 1. Magiſtrates who are Gods vicegerents, and called gods, yea called by God to execute his iudgements: muſt beware of reſpecting perſons in iudgement. Deut. 1. 17. Moſes appointing Iudges ouer the people, ſendeth them away with this charge. *Yea ſhall haue no reſpect of perſons in iudgement, but ſhall heare the ſmall aswell as the great: yee ſhall not feare the face of man; for the iudgement is Gods*. This corruption yeelded vnto, makes a man *ſay to the* wicked, *thou art righteous*, and layeth him open not only to the curſe of God, but euen *to the curſe of the people*. Nay more he maketh God ſo farre as lyeth in him a patron of iniquitie, a iuſtifier of the wicked, a taker of the vngodly by the hand, a condemner and puniſher of the innocent: for he pronounceth ſentence from God, and faſtneth that vpon the Lord, which the Lord abhorres.

Prou. 24. 24.

2. Miniſters who are the mouth and meſſengers of God, muſt take heed of this baſe ſinne of accepting the face or perſons of men; ſo as for feare or flatterie they hide or betraie any part of the truth of God. The Herodians could ſay, that

Chriſt taught the *way of God truly, becauſe he reſpected*
not the face of man, Mark. 12. 14. What a
ſtrait charge giueth the Apoſtle Paul to Timothie,
that he ſhould *preferre no man in his miniſtry,* 1.Tim.5.21.
and doe nothing with partialitie. It was a worthy
commendation of Levi, that the *law of truth* was
in his mouth, iniquitie was not found *in his lips,*
hee *walked with God in peace and equitie*, and ſo *turned* Mal.2.6.
many from iniquitie.. Whereas on the contrary
what a wicked thing it is to preach *for hire, reward,*
fauour, and yet leane vpon the Lord: See in
Micah. 3. 11.

3. Ordinarie profeſſors may not accept perſons. 3
1. not in *ciuill things*. For when elections,
offices, and cōmon benefits, are paſſed and beſtowed
partially for frendſhip, money, kinred, fauour,
or entreatie: this is the ruine of all ſocieties,
and a bringer in of all corruption: eſpecially,
when men haue taken oathes to a corporation
to the contrarie, the ſinne is like an infolded
diſeaſe more incurable and dangerous. 2. In matters
of religion much leſſe, notwithſtanding this
ſinne be many waies committed. As 1. to haue 1
the faith of God in reſpect of perſons, which the
Apoſtle Iames noteth in this inſtance, when a
man with a gold ring, or goodly apparel, be he neuer Iam. 2.2.
ſo wicked, is magnified and aduanced aboue
another who is not ſo outwardly gawdie; but inwardly
arraied with the white garments of
Chriſts righteouſneſſe; and adorned with the

Iewells of faith, loue, holynes, and ſinceritie, which the world taketh little knowledge of. 2 2. To accept the word, becauſe he is a man of pompe that bringeth it, a rich man, or a freind: the Corinthes were iuſtly blamed for partiall hearing, and holding ſome to Paul, ſome to Apollos, ſome to Cephas. 1.Cor.3.4. *Who is Paul, who is Apollos, who is Cephas, are not they all Miniſters by whome yee beleeue?* Ahab will not heare Micah, becauſe he hateth his 1.Kin22.37. perſon, but he ſhall iuſtly fall for it at Ramoth Gilead. 3 3. To reiect the profeſſion of religion becauſe it wanteth countenance, and credit at moſt hands, and a few poore ones only receiue it. Many Proteſtants can heare vs iuſtly confute the Popiſh doctrine and practiſe; in that they embrace their religion in reſpect of perſons, that is, of the outward appearance of it; becauſe they pretend a perpetuall ſucceſſion, conſent of councells, defence of Princes, antiquitie, vniuerſalitie, the moſt part of Europe hauing generally taken the marke of the beaſt in their hands and foreheads: and yet the ſame men ſee not how themſelues are ſlipt into the ſame Popiſh error, that refuſe one courſe becauſe it wants outward ſupporters and proppes; and chuſe that by which they may ſwim with the ſtreame: they hate Poperie becauſe the laws hate it, & loue religion becauſe it is now crowned, eſtabliſhed, & eſtabliſheth their proſperitie. 4 4. To diſdaine the perſons of poore profeſſors: which is ſo generall, and common a ſinne;

as that nothing can they doe or ſpeake, but it paſſeth much vniuſt cenſure: nay things by them exceeding well and holily performed, are ſo farre from beeing drawne into example, as that thereby they can be traduced. Wherein yet they are conformed vnto the Sonne of God, the head of their profeſſion, whoſe powerfull doctrine, and mightie workes were carped at, and deprauced, becauſe they knew his father, his mother, him ſelfe at the beſt but a carpenters ſonne, not brought vp at ſtudie and learning. For example, how was that great worke of healing a man miraculouſly, ſo farre from affecting the Iewes, as that they fell verie foule, and were *angrie with him*: and the reaſon is rendred by our Sauiour Chriſt; *Becauſe they iudged according to the outward appeareance, and not with righteous iudgement* concerning him. Ioh.7.23.24.

5. For profeſſors themſelues to looke too bigge vpon ſome meaner ones as they conceiue, but by the Goſpell, members of Chriſt, and his kingdome as well as they: Chriſt who *preached to the poore* aswell as the rich, hath ſpoken to their hearts as well as their owne; and hath equalled them, or perhappes made them ſuperiour in graces to the other. Isa.65.1. Now ſhould not thoſe that profeſſe God herein reſemble him, who though he be high and excellent, inhabiting eternitie, and dwell in the high and holy place; yet he looks to the humble and lowly, yea and dwells alſo with him that is of a contrite and humble ſpirit. Isa.57.15.

To think too baſely of him whom God chuſeth, is to erre from Gods righteous iudgement: and what can the blind world doe more diſgracefull to the profeſſion, then to paſſe by the graces of God as not knowing what they meane? *6.* Not to ſpeake here of Popiſh ſpirits, who ſeeke to diſgrace our religion, becauſe artificers, and ſimple women are (as they ſay) Scripturers: not conſidering that in Chriſt neither *male nor femall* are reiected: and that God chuſeth euen weake and fooliſh things to confound the wiſe and mightie; and the pore ones of the world to be rich in faith.

6

Gal. 3.23.

1. Cor. 1. 26.

Vſe 2. If God accept not perſons for outward reſpects, why ſhould any outward thing gaine our hearts, our affections, our ſtudies; ſeeing if we could gaine them all, we are neuer the further in Gods books. Many are readie to ſay, oh, God loveth them; and iudge themſelues highly in fauour, becauſe he ſuffreth his light to ſhine vpon their habitations; their hands find out wealth, they are encreaſed in poſſeſſions, and proſpered in their labours, peaceable in their houſes without feare: therefore doth pride compaſſe them as a chaine. But with one word doth the wiſe man ſhatter downe all the pillers of this fooliſh erection, Eccleſ. 9. 2. *No man knoweth loue or hatred, of all that is before them.* And if outward things could commend a man to God: *Antiochus, Nebuchadnezzar, Nero* and ſuch wicked tyrants had beene higheſt in fauour with him; whoſe feathers he pluckt,

If outward things could bring vs into acceptance with God we might ſet our hearts on them.

whoſe pride he brought low, making them ſpectacles of his vengeance to all the world, who for their outward greatneſſe had beene the terrors of the world. And yet much leſſe ſhould theſe things ſwell the hearts of men with pride aboue others, who perhappes haue a better part in heauen then themſelues. The pronenes vnto which ſinne the Lord perceiuing; he hath expreſſely charged, that the *rich man ſhould not glorie in his riches, nor the ſtrong man in his ſtrength*; but if *any man glorie, let him glorie in thus, that he vnderſtandeth and knoweth me.* All other reioyſing is not good: that is, is hurtfull and perillous: beſides the vanitie of ſuch vaine boaſting; common experience ſhewing, that the higher ſcoale is alwaies lighteſt.

Ier. 9. 24.

Vſe. 3. If God accept no man for outward things, then when we enter into Gods iudgement we ſhall appeare naked, ſtript of all outward reſpects, as birth, riches, learning, crownes, and kingdomes; theſe in mens courts are good advocates, but before Gods tribunall may not plead, and cannot helpe. No condition of life, no degree, no outward qualitie, no calling, no not the outward calling of a Chriſtian (if thou haſt no more) ſhall ſtand by thee; ſtript ſtarke naked ſhalt thou be; figge leaues can hide thy ſhame no longer: only the wedding garment can now couer thee from the conſuming wrath of God. A garment not laid with gold, ſiluer, pearles, but ſtraked with blood, yea dyed redde in the blood of

We muſt ſtand naked in Gods iudgement ſeeing no outward thing can commend vs to him.

the Lambe. The high Prieſt vpon paine of death might neuer enter into the Sanctuarie, but he muſt firſt be ſprinkled with the blood of bullocks, figuring the blood of Chriſt. Neuer dare thou to appeare in the Sanctuarie of Gods holineſſe, without this garment of thy elder brother, in which alone thou getteſt the bleſſing, as Iacob gate the bleſſing in Eſaus garments: from this alone the Lord *ſavoreth a ſauor of reſt.* Gen.27.26.

Laſtly, from this conſideration that God is no reſpecter of perſons; the Apoſtle admoniſheth ſuperiours to moderation and equall dealing with their inferiours, Epheſ. *6.9.* and inferiours to ſilence, and contentation vnder the rough dealing of their ſuperiours, Coloſ. 3.25.

35. verſ. *But in euerie nation he that feareth him, and worketh righteouſneſs, is accepted of him.*

By a *fearer of God*, and *worker of righteouſneſſe*, is ſignified an vpright and truely religious man, in whom theſe two things muſt neceſſarily concurre as the cauſe and effect, the fountaine and ſtreame, the roote and fruit of pure and vndefiled religion: for vnder the *feare of God* are contained all the duties of the firſt table concerning God, and his worſhip; ſuch as are knowledge, loue, faith, hope, and ſuch like; whence Salomon often calleth it, the *beginning of wiſedome*, that is, of true worſhip or pietie. And vnder *working of righteouſneſſe*, is comprehended the obſeruation of the duties of the ſecond table: whereby the former beeing moſt of them inward, are outwardly manifeſted and iuſtified: ſo as vnder both is compriſed the whole dutie of man, Eccleſ. 12.13. *Feare God, and keepe his commandements, for this is the whole man:* all thoſe tenne words wherein the Lord hath included an admirable perfection of wiſedome and holineſſe; are here contracted into two, 1. *the feare of God.* 2. the *keeping of his commandements:* and therfore when the holy Ghoſt in the Scriptures would grace this or that holy man with full commendation, as it were with his whole ſtile, he commonly ioyneth theſe two together, vnto which nothing more can be added. Iob was a iuſt man, *fearing God, and abſtaining from euill*: Zacharie and Elizabeth were *iuſt before God,* and *walked in all the ordinances of God* without reproofe.

Iob 1.8.

Luk.1.6.

Here two points are to be conſidered. 1. Who is a religious man: he that *feareth God, worketh righteouſneſſe.* 2. What is his priuiledge; *he is accepted of God.*

Religion is a binder, and thence hath his name, for it both bindeth *man vnto God,* as the former of the points will ſhewe: as alſo *God vnto man,* as the latter declareth. The former band knitting man vnto God, is the *feare of God,* which is a peculiar gift of the ſpirit of God, whereby the regenerate feare God for himſelfe, not ſo much that they be not offended and puniſhed by him, as that they doe not offend him. An excellent grace both in regard of the excellent *obiect*, and of the excellent

Feare of God.

vſe of it through the whole life.

I The right *obiect* of our feare, is God himſelfe,
who is 1. omnipotent, of power to doe whatſoeuer
he will: who is able to caſt body and ſoule into Matth.10.28.
hell, *feare him.* 2. omnipreſent, he is all an eie,
beholding our thoughts, words, and deedes, of
which he is both a witneſſe and a iudge. 3. full of
maieſtie, which euen in a mortall man ſtrikes vs
with reuerence. 4. full of grace and bountie, wee
ſtand in neede of his fauour and bountie euery
moment, who can turne vs out of all at his pleaſure.
In all which reſpects we ought to *make him
our dread.* Iſa 8.13. But aboue all in that he hath beene ſo
good and gracious a father vnto vs through his
Chriſt, we ought to feare to offend him, and ſo
turne his loue into diſpleaſure againſt vs.

II Now the *vſe* of this grace is manifold. As, 1.
1 to beat downe pride and high-mindednes, againſt
which it is a notable medicine, Rom. 11.20. *be not
high minded, but feare:* Prou. 3.7. *Be not wiſe in thine
owne eyes, but feare God:* this grace maketh a man
come lowe before the Lord, as Iacob fearing Eſau,
came and bowed ſeauen times before him. 2. Gen.33.3.
2 to cauſe a man to renounce, and reſtraine himſelfe
from ſinne; and therefore the feare of God and Prou.14.13.
departing from euill, are often ioyned together.
Ioſeph could not commit the ſinne with his Miſtris,
becauſe he feared God: the midwiues feared
God and killed not the Hebrewes children:
Nehemiah did not exact vpon and oppreſſe the Nehem.5.15.

people,as the former gouernors that were before him, becauſe he feared God: and whereas the wicked mans ſeruill feare keepeth him often from open ſinnes, but not from ſecret; from groſſe ſins, but not from ſmaller; and this of paine not of conſcience:this grace maketh a man hate *pride, arrogancie, and euerie euill way*, neuer ſo ſmall, and neuer ſo ſecret.

Prou.8.13.

3. To deſtroie falſe and fleſhly feares which ſoyle euery good dutie, and lay open to many ſinnes,and iudgements: it is a propertie of a wicked man to feare where no feare is; and not fearing God he feareth euery thing but God; the face of man, the arme of man, the tongue of man, whence many a man dare ſcarſe profeſſe religion, or if they doe, dare ſhew no power of it for feare of reproach and nicknames; and ſo come to be ranked in the formeſt band of thoſe which march to hel, called *the fearefull*:and that which they feare ſhall come vpon them, euen diſgrace of God, of men, and Angels. Ieroboam feared leaſt the people ſhould returne to their owne Maſter if they ſhould perſiſt in the true worſhip of the true God; and ſo for the eſtabliſhing of his poſteritie, he eſtabliſhed Idolatrie; but in the very next generation his whole race was extinct. The Iewes were afraid leaſt the Romans ſhould come and take their nation; and therefore Chriſt muſt die: but the Romans not long after came with a powder, and tooke their nation, and ſo diſpeopled

3
Quod ſupra homines eſt time, & homines te non terrebunt. Auguſt.

Reu.21.8.
Prou.10.24.

Pilatus multis divexatus Calamitatibus ſibiipſi manum intulit Euſe. lib. 2. cap. 7. Entrop lib. 7. hiſt. eccleſ. c. 7.

and diſperſed them, as they could neuer be gathered into a nation till this day. Pilat feared not God but Cæſar; but he was not long after caſt out of Cæſars fauour, and ſlew himſelfe. Now this grace of God fenceth a man from ſuch fleſhly feares which draw on ſuch fearefull falls and miſcheefes: and preſerueth him that neither hope of promotion, nor gaine, nor eaſe, nor fauour of man, who is but a worme, ſhall make him forget the Lord that ſpred the heauens: this feare, which is *loues keeper*, holdeth the heart in the loue of God himſelfe, of his worſhip, of his word, of his children, and whatſoeuer carrieth his image; all which without it either lie, or quickly grow as refuſe wares out of requeſt.

4 4. To driue away ſecurity, awak ſlothfulnes, prouoke to watchfulnes, ſtirre vp to prayer, keep in a fitnes to profit by the word, to tremble at it when God thretneth; to reioyce in the promiſes as thoſe to whom they belonge: to helpe vs to better our ſelues by our afflictions, as the ſpeach of the conuerted theife to his fellow implyeth; that if he had had the feare of God, he would, being in the ſame condẽnation, haue otherwiſe caried himſelfe towards Chriſt then he did. And in a word to fẽce the heart, which is as the market place of a citie, againſt temptation, in which ſpeciall vſe it is called *a wellſpring of life* to eſcape the ſnares of death.

By all this that hath beene ſpoken, euery man that would ſeeme religious, ought to labour aboue all things for this worthy grace, which God ſpecially beſtoweth vpon his children, with whome he maketh his newe couenant, *I will put my feare in their hearts neuer to depart from me*, ſaith the Lord. Ier.32. Which hath all promiſes belonging vnto it, for a mans ſelfe, for his children, for this life preſent, for a better, for ſupplies of euery good, for withholding and remoouing of euery euill: ſo as whoſoeuer feareth the Lord, wanteth not a good and rich treaſurie, ſuch as all the Indian mines cannot afford; yea ſuch as both poſſeſſeth himſelfe, and enteyleth vnto his poſteritie, the rich bleſſing of the Almightie. Psal.128.1.3. Bleſſed (ſaith the Pſalme) is the man that feareth the Lord: Psal.112.3. himſelfe ſhall be mightie on earth, his children ſhall be bleſſed after him, his wife ſhall be as a fruitfull vine: riches and treaſure ſhall be in his houſe, he ſhall want nothing that is good; and let his troubles be neuer ſo great, the Lord will deliuer him out of them all. Here is a Iewell worth hiding and laying vp in the ſafeſt cloſet of the ſoule, euen in the midſt of the heart, for there God layeth it, and calleth for the heart to make roome for it: Deut. 5. 29. *Oh that there were ſuch a heart in them to feare mee.* Iſa. 8. 13. *Sanctifie the Lord in your hearts, and let him be your dread.*

Another bond whereby man is knit vnto God, is the *working of righteouſneſſe*, an immediat fruit of the feare of God. Where muſt be conſidered, 1. what this righteouſneſſe is, and then 2.

what is the working of it. For the former: This Righteouſneſſe is a grace of God, whereby the beleeuer is inclined vnto honeſt actions according to the preſcript of Gods law. When I ſay a *grace of God*, I vnderſtand that righteouſneſſe whereof a man in the ſtate of grace is by grace made partaker; and exclude all that originall righteouſneſſe which was ſet in the nature of man by his creation, whereby he was wholly conformable to the image and righteouſneſſe of God: further, ſaying that the *beleeuer is hereby inclined to honeſt* actions: three things are implied. 1. That this righteouſneſſe is not that imputed righteouſneſſe of Chriſt, which is a moſt exact conformitie of the humane nature of Chriſt with all his actions and ſuffrings, performed of him in our ſtead, with the whole law of God; whereby we are wholly couered as with a garment in the ſight of God: but rather a fruit of that, namely that infuſed and inherent righteouſneſſe wrought in the heart of euery beleeuer, by the finger of the ſpirit, whereby the image of God is daily renewed and repaired in him, and ſo himſelfe inclined to workes of righteouſneſſe, to which he is now *created.* 2. That ſubiect of this righteouſneſſe is the *Beleeuer*; for all the workes of vnbeleeuers (whoſe mind and conſcience are defiled Tit. 1. 15.) inward or outward, cannot be other then ſinne and vnrighteouſneſſe. 3. That the next efficient cauſe of it is liuely faith, beeing the inſtrument of the holy

To worke righteouſnes what it is.

Eph. 4. 24.

Ghoſt, by which he begetteth this righteouſneſſe, whereſoeuer it is: now faith produceth this righteouſneſſe in vs, not as it is an excellent gift of God, nor as an excellent qualetie in vs; but only as it is an hand or inſtrument apprehending and laying hold vpon Chriſt, who iuſtifying vs by his owne righteouſneſſe imputed, and by his ſpirit regenerating and ſanctifying our natures, is the verie proper cauſe of this infuſed and inherent righteouſneſſe. The laſt words in the deſcription, [*according to the preſcript of Gods law*] ſhew, that then a worke is righteous, when it is framed according to the right rule of the law of God, it being the onely perfect rule of all righteouſneſſe: Mens laws are rules alſo, but imperfect, and no further, yet ſo farre bind as they are agreable vnto Gods. Iuſte agere eſt agere ex præſcripto iuris.

II The ſecond point is the working of righteouſneſſe: wherein, 1. the order. 2. the manner.

I The order is in the words, firſt to feare God, and then to work righteouſneſſe: all the duties of loue muſt be founded in faith, and the feare of God; for whatſoeuer is not of faith is ſinne: and the feare of God is the very ſeede and life of all true obedience; which the wiſe man implyeth when he calleth it the *head* and *beginning* of wiſedome: that looke as all ſence floweth from the head; ſo all heauenly ſence and motion from the feare of the Lord. Which ſheweth, that many men beginne at the wrong ende in the matter of their obedi- Prou. 1.7.

ence: ſome thinke they doe God high ſeruice, if they come to Church, ſay ſome prayers, heare a ſermon; things not to be diſſalowed; but know not how farre they are from pleaſing God herein, becauſe they bring not hearts renewed with faith and repentance, nor ſoules poſſeſſed with hope, loue, and the true knowledge of God; without which, the Lord accounteth their ſacrifices but maimed, and profeſſeth his hatred againſt them: others place all their holineſſe and obedience in the workes and duties of the ſecond table; If they be liberall to the poore, iuſt in their dealing, ſober and ciuill in their conuerſation, though they liue in groſſe ignorance of God and his word; vtterly careleſſe of the wayes and worſhip of God, yet conceiue themſelues in as good caſe as any other man; which is all one as to account that man a liuing man who hath no head, the feare of God being to true religion, euen as the head to the bodie of a man: beſides that, they thruſt the ſecond table into the place of the firſt, inverting the order of God; yea they pull and breake aſunder the two tables, which the Lord hath ſo nerely conioyned.

2 Now for the right *manner* of working righteouſneſſe, it appeareth in theſe rules. 1. It ſetteth all the rule before it, and endeuoureth in all, if it were poſſible, to fulfill all righteouſneſſe: for ſeeing all the commandements of God are truth and righteouſneſſe, they are all without exception to be obſerued. And this, although it be neceſſarily

1 The right manner of working righteouſnes in 4. things.

rily implied in the text, yet is it elſe-where expreſſed, Deut. 5. 29. *Oh that there were in them ſuch an heart as to feare me and keepe all my commandements.* A ſecond thing required is *diligence*, which muſt needes attend feare. How diligent a vertue feare is, appeareth in Iacob, who beeing to meete his brother whom he feared, could *not ſleepe all night*: and in Abraham, who hauing a moſt difficult commandement to ſlay his ſonne, yet roſe early, and went three dayes iourney, without reaſoning the matter. But what mooued him hereto? ſurely the Lord himſelfe ſheweth the true cauſe, Gen. 22. 12. *Now I know that thou feareſt God, ſeeing thou haſt not ſpared thine only ſonne.* 3. *Delight* in the workes of righteouſneſſe, which alſo attendeth the feare of the Lord, Pſal. 112. 1. *Bleſſed is the man that feareth the Lord, he delighteth greatly in his commandements*, both to thinke of them, to ſpeake of them, and to doe them. Whereas the worldlings heart, ſpeach, and affection, is taken vp with his gaine, commoditie, rents and income. For as the feare of God it ſelfe is not a ſeruile and ſlauiſh feare for puniſhment; no more is that obedience which proceedeth from it forced or wrung out: but as it is ſuch a feare as delighteth greatly in Gods commandements; ſo the obedience is ſuch as is offred from a *willing people*, like a free will offring, which they muſt only offer whoſe *heart encourageth* them, and whoſe *ſpirit maketh* them willing. 4. *Continuance* in wor-

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king: for this is another propertie of the true
feare of God, that it reſpecteth not only *all* the
Deut.5.19. commandements, *but alwaies*; and ſeeing Gods
Prou.23.17. feare is to keepe the heart continually, and that
Prou.28.14. man is bleſſed that *feareth alwaies*; this inſeperable
fruite of it, *working of righteouſneſſe*, muſt neuer wither
1.Pet.1.17. or faile in the godly, who are exhorted to paſſe
Philip.3.20. the *whole time of their dwelling here in feare*: to walke
with God as Henoch did; and to haue their *conuerſation*
in heauen, that is, their whole practiſe
and courſe, and not a part of it only.

Motiues to the practiſe of righteouſneſſe. Hence therefore is affoarded an other ground
of exhortation, namely, that howſoeuer this is not
ſuch a righteouſneſſe as wherein we can ſtand before
Gods iudgement ſeat, not beeing euerie way
anſwerable to the lawes perfection; yet we want
not good reaſon to take vp the practiſe of it in the
manner preſcribed: Seeing, 1. it is commanded
1 by God, Pſal.4.6. *offer to God the ſacrifice of righteouſneſſe.*
2. It pleaſeth him, and makes vs alſo plea-
2 ſing vnto him: for the former, Pſal.11.7. The righteous
Lord loueth righteouſneſſe: the latter, is the
3 latter words of the verſe in hand. 3. It maketh vs
like him, 1.Ioh. 3.7. little children, he that doth
righteouſneſſe is *righteous as he is righteous.* 4. it is
4 a marke of our regeneration, and a fruit of faith,
eaſier diſcerned then it ſelfe, 1.Ioh. 3.10. In this
are the children of God knowne, and the children
of the deuill; *he that doth not righteouſneſſe is not of*
5 *God.* 5. *much bleſſing is vpon the head of the righteous*

(ſaith Salomon.) The bleſſing of God comes downe vpon him, and diſcends to his poſteritie, God hath bleſſed him, and hee ſhall be bleſſed in his perſon, in his eſtate, in his name, in his goods, in this life, and in the life to come. The bleſſing of men alſo comes vpon him, the loines of the poore bleſſe him; the Church of God bleſſeth him; yea, turne him what way he will, the bleſſing of goodneſſe meeteth him euerie way: God giueth him according to the worke of his hands often euen here in this life; and if that ſhould faile, he being marked for a member of the Church militant, he ſhall be in due time remooued into the holy mountaine of heauen; where he ſhall *dwell* who *worketh righteouſneſſe*, Pſal. 15. 2. Thus much of the deſcription of a religious perſon: now of his priuiledge.

Secondly, the priuiledge of a religious man is, that a beleeuer of any nation vnder heauen, of any calling, ſex, or condition of life, *is accepted of God*. Where it may be asked, whether God, whoſe grace is moſt free, be bound by any thing which any man can do, to accept of him? I anſwer, a man is to be conſidered two wayes. 1. as in the ſtate of his corrupt nature before his calling and conuerſion: and thus he hath nothing worthie loue, and nothing which prouoketh not further hatred: here are no works which are not wicked and ſtained, ſuch a filthy puddle cannot ſend out one droppe of ſweete water; not any *cleane thing can be brought out* 1

of

How the perſon and worke of a beleeuer cā be accepted of God.

of ſuch filthineſſe; all this while can be no acceptance of the perſon or of the work;no ſight of any preſent obiect in ſuch a partie, nor any foreſight of any future faith or worke whereby the Lord can be mooued to accept him: for then the freedome of his grace ſhould be hindered. 2 2. As he is conuerted, and now reconciled vnto God, called by the word, regenerated by the ſpirit, and hauing his heart purified by faith. Now the Lord looking vpon him, ſees him not as he was before, all naked,and lying in his blood and filthineſſe;but beholding him in the face of his Chriſt, he eſpieth his owne image vpon him, yea and his owne workmanſhip vpon him; and thus commeth the perſon to be firſt accepted. And then in the ſecond place, the worke of ſuch a perſon cannot but be alſo pleaſing vnto God, not for any worthines or perfection in it ſelfe,(for euen the beſt worke of the beſt man from imperfect faith, and imperfect knowledge, is ſo farre from meriting as that
1 it needeth pardon) but, 1. becauſe it commeth
2 from an accepted perſon: 2. is a fruit of faith: 3.
3 a teſtimonie of obedience vnto Gods commande-
4 ment: 4. the imperfection and ſtaine of it is couered and wiped awaie with Chriſts moſt abſolute obedience. And thus both the perſon,*fearing God*, and his *working of righteouſneſſe*, is accepted of God.

Vſe. 1. To comfort the godly poore,who find but ſtrange entertainment in the world where they are ſtrangers; who hence learne, that as the world loueth her owne, ſo God loueth and accepteth his owne, in what countrie, or condition ſoeuer they be: the which comfort if they had not to ſuſtaine their hearts withall, they could not but thinke themſelues the moſt miſerable of all men: ſo many ſinnes they ſee which God may ſee in them, ſo many temptations with which they are daily toyled, ſo many diſcouragements without them to caſt them downe, or backe at the leaſt: againſt all which, this one conſideration ſhall be able to beare them vp, that the *eies of the Lord are vpon them that feare him:* and by theſe eyes he ſeeth their wants to ſupply them, their iniuries to relieue them, their ſorowes to mitigate them, their hearts to approoue them, and their workes to accept them.

Comfort the godly in that God is the God of the abiect.

2. Thoſe that feare God, muſt alſo be accepted, and reſpected of vs, as they be of God: and it cannot be that thoſe who loue God, ſhould not loue his image in his children: Dauids delight was wholly in the *Saints*, and ſuch as *excelled in vertue*: ſo muſt we frame our iudgement and practiſe, to the Saints of God before vs, who haue made but ſmall account of great men, if wicked, and preferred very meane ones, fearing God, before them. Thus that worthy Prophet *Eliſha*, who contemned not the poore Shunamite fearing God, told wicked Iehoram king of Iſrael, that if he had not regarded the preſence of good Iehoſaphat, he

We muſt accept them that feare God, becauſe God himſelfe doth. Pſal.16.3.

2. King.3.14. would not ſo much as *haue looked toward him or ſeen him*. Nay, euen the Lord himſelfe hath gone before vs herein for example, who for moſt part reſpecteth poore and meane ones to cal them to partake of his grace, paſſing by the great, noble, and euerie way more likely of reſpect, if we ſhould iudge according to the outward appearance: Dauid, the *leaſt of his brethren*, was choſen king: Gideon, the leaſt *in all his fathers houſe*, appointed by God Iudg.3.15. the deliuerer of his people: and indeede the meaneſt Chriſtian, beeing diſcended of the blood of Chriſt, and ſo nobly borne, deſerueth moſt reſpectiue entertainement in the beſt roome of our hearts.

3. This doctrine teacheth all ſorts of men, to turne their courſe from ſuch earneſt ſeeking after honours, profits, preferments, and ſuch things, which make men accepted amongſt men, and as eagerly to purſue the things which would bring them to be accepted of God: ſuch as are faith, feare of God, loue of righteouſneſſe, good conſcience, and the like: which things bring not onely into fauour with God, but often get the approbation of men, at leaſt ſo farre as God ſeeth good for his children, Rom. 14. 17, 18. *The kingdome of God is not meate and drinke*, that is, hath not ſuch neede of ſuch indifferent things as theſe are, but *righteouſneſſe, peace, and ioy in the holy Ghoſt*; thoſe are the eſſentiall things to be reſpected of all ſuch as are the ſubiects of that kingdome of grace.

And to vrge the godly hereunto, marke the Apoſtles reaſon in the next verſe; *for whoſoeuer in theſe things ſerueth Chriſt, is* ACCEPTABLE *vnto God, and approoued of men:* ſuch a mans wayes pleaſe the Lord, and then he maketh his enemies become his freinds.

Verſ. 36. *The which word he declared or ſent to the children of Iſrael, preaching peace by Ieſus Chriſt which is Lord of all.*

Of all other readings I follow this, not onely as the plaineſt, but becauſe it moſt aptly knitteth this verſe with the former, as a cleare proofe of it. For hauing ſaid, that now he knewe that whoſoeuer, whether Iew or Gentile, did now purely worſhip God, according to the preſcript of his word, the ſame is accepted of him: he prooueth this to be a truth, becauſe it is the ſelfe ſame thing which God himſelfe had of old publiſhed to the Iſraelites, when he declared vnto them, that peace and reconciliation was made betweene God and man by the meanes of Ieſus Chriſt, who is Lord, not of any one people or nation, but *Lord of all.* For the Apoſtle doth not ſecretly oppoſe the miniſterie of Moſes and of Chriſt: Moſes was a miniſter of the law to the Iewes onely, but Chriſt himſelfe, and the Goſpel, is the power of God to ſaluation to *euerie beleeuer,* firſt *to the Iewe, and then to the Grecian:* and now God is not the *God of the Iewe onely,* but euen of the Gentiles alſo, according to that heauenly ſong of the Angels, when Chriſt appeared to throwe downe that particion wall which ſtood betweene the Iewe and *G*entile; wherein they aſcribed not onely all the glorie vnto God, but proclaimed peace to all the earth. In one word, that Ieſus Chriſt is our peace, and *Lord of all*, is the ſcope of this whole ſermon, and of all the Prophets, as after remaineth to be ſhewed in verſ.43.

The former part of this verſe hath two generall points to be explaned: the former, touching the *peace* here ſpoken of: the latter, concerning the *preaching* or declaring of it. In the former muſt be conſidered, 1. what this *peace* is: 2. how it is by *Ieſus Chriſt*. I First, by *peace*, among the Hebrewes and Greekes, is meant all proſperitie and happineſſe; for both of them in their ſalutations (though with ſome difference) praied for peace to the parties ſaluted, that is, all good ſucceſſe from God the fountaine of mercie. And includeth in it, 1. peace with God: 2. peace with man, both with a mans ſelfe, and others: 3. peace with all the creatures of God, ſo farre forth as that none of them ſhall be able to hurt him further then God thinketh good for his excerciſe; and in this peace ſtandeth true happineſſe.

By peace what is meant.

II 2. It muſt be conſidered how this peace is by *Ieſus Chriſt*, namely, according to the former branches of it. Firſt he wrought our peace with *God*, from whom our ſinne had ſundered and ſeperated vs three waies. I 1. by interpoſing himſelfe betweene his Fathers anger and vs, who durſt not

1 Peace with God by three things.

come neere him. 2. by ſatisfying in our ſtead all his iuſtice through his blood; thereby remoouing all enmitie, cancelling all handwritings which might haue beene laid againſt vs; and beſtowing on vs a perfect righteouſneſſe in which God is delighted to behold vs. 3. By appearing now for vs in heauen, and making requeſts for vs: in all which he cannot but be heard, beeing the Sonne of his Fathers loue in whom he is well pleaſed, and for him with vs his members. *Secondly,* he wrought *peace betweene man and man,* 1. by demoliſhing and caſting downe the wall of ſeparation, whereby Iew and Gentile might not accord or meddle one with another; his death rent downe the vaile, that both Iew and Gentile might looke into the Sanctuarie, that of *two hee might make one people,* one bodie, yea one *new man* vnto himſelfe. 2. By changing the feirce and cruell diſpoſition of men, who are now become the ſubiects of his kingdome, that of *Lyons,* and *Coskatriſes,* they become as meeke and tractable as *lambes,* and *little children:* hauing peace ſo farre as is *poſſible with all men:* with the *godly* for Gods image ſake, and that they are members of the ſame bodie with them: and with the *wicked* for Gods commandements ſake, and becauſe they may become members of Chriſt as well as they: they ſeeke peace euen with the worſt, and ſhall obtaine it ſo farre as God ſeeth good: who when a mans waies pleaſe him, doth ſo ouerrule his enemies hearts, as they ſhall be-

2

3

2.Peace with men.
1. others.
1

Eph. 2.13.14.
2

become frendly vnto him.

3. By ſetting euery Chriſtian at peace with himſelfe who before had no peace; but now hath obtained, 1. peace of *conſcience*; when his conſcience beeing perſwaded of his reconciliation with God through Chriſt, it ceaſeth to wound, and accuſe, and beginneth to excuſe, and comfort; and ſo bringeth quietneſſe and tranquillitie of minde into the ſoule which paſſeth vnderſtanding. 2. Peace in his *will* and *affections*, which by grace, ceaſe to be rebellious, and become daily more pliant to the commandement, and obedient to the minde enlightned by the ſpirit. 3. Peace in *Chriſtian combate*; in that grace getteth daily victorie, corruption receiueth daily foyles and conſumption, and ſo the heart euery day more quiet then other from the power, and moleſtation of it. *Thirdly*, whereas ſo long as God himſelfe is our enemie, all his creatures are armed againſt vs, to take his part, and reuenge their Creators wrong vpon vs; by Chriſt euen this curſe is alſo remooued; and it is an expreſſe branch of the new couenant, that the Lord will worke our peace with the creatures: Hoſe. 2.18. *And in that day will I make a couenant, for them with the wild beaſts, and with the foules of the heauen, and with that which creepeth vpon the earth:* For God beeing in league with vs, euen the *ſtones in the feild*, and *the beaſts in the feild ſhall be at league with vs alſo.* And the reaſon is, becauſe as then the creatures rebelled againſt man, when he became a

2. With a mans ſelfe.

1

2

3

3 Peace with the creatures.

Iob. 5.23.

rebell againſt *God*; ſo when men by Chriſt are reconciled vnto *God*, and become his ſonnes by adoption and grace, then is their ancient right and rule ouer the creatures (loſt by the fall) reſtored in part, ſo as his children neuer receiue hurt from them, but ſuch as the Lord ſanctifieth, both for the furtherance of his owne glorie, and their ſaluation, which are the maine ends which *God* reſpecteth in all his waies with his elect. Thus we ſee what is this peace, and how Ieſus Chriſt procureth it vs: whence we may obſerue ſundry profitable points of doctrine.

Obſerv. 1. 1. That there is no ſound peace without Chriſt; he is the *Prince of peace*, his doctrine is the meſſage of peace, and himſelfe the meſſenger of the great couenant of peace. There can be no peace with *God* by Moſes, nor by the workes of the law, (whatſoeuer dotages Popiſh teachers hold to the contrarie) only the obedience and merit of Chriſt, is the matter of it: which made the Apoſtles alwaies pray not for peace from merit, but for mercie and peace, or grace and peace: becauſe it only floweth from the grace and mercie of *God* in Ieſus Chriſt.

2 Iſa. 57.21. *Secondly*, it is as cleare as the former, that there can be no *peace to the wicked man*, becauſe he is out of Chriſt. 1. No *inward peace* in his conſcience, the which howſoeuer it may ſlumber for a while, or become ſeared; benummed, and paſt feeling; yet like a wilde beaſt will it haſtily waken and pur-

ſue him, and make him reſtles, as Caine, and flie when none purſues him. 2. No true *outward peace*, for although their houſes may ſeeme peaceable and without feare, and all things paſſe according to their hearts deſire, yet this is but a truce for a time, or rather a reſpite of a condemned perſon, who, where euer he goeth, carrieth his ſentence of death with him: and woe muſt needes be the ende of that peace, that maketh men moſt quiet, when their ſinnes crie the lowdeſt for vengeance in the eares of God.

3 Difference betweene true and falſe peace. *Thirdly*, this point affoardeth ſome maine differences betweene true and falſe peace, by which euery man may be helped in the examination of his eſtate. For, 1 1. ſound Chriſtian peace is alwaies a fruit of righteouſneſſe, and by vnrighteouſneſſe is vnſetled and diſquieted: but the peace of the wicked is for moſt part a fruit of iniquitie, and by it is neuer diſturbed; but for the time, the more ſinne, the more peace, as in a number of ſinners might be inſtanced. 2 2. peace by Chriſt ariſeth from ſorrowe for ſinne: whence our Sauiour counteth mourners bleſſed: but worldly peace, from the fruitiō of ſome worldly delight or other. 3 3. the former is rooted in the heart, and ſtabliſheth it: the latter is a reioycing *in the face, not in the heart*; 2. Cor. 5. 12. in the midſt of ſuch laughter, *the heart is heauie*, or may well be ſo; it beeing not vnlike the laughter of the theefe vpon the gallowes. 4 4. As none can giue the former ſaue the ſpirit of God; ſo

none can take it away; it hath no ende, becauſe he
that is the Prince of it, is alſo *father of eternitie:* neither Iſa.9.
can it be but laſting, hauing ſuch ſoundnes in
it ſelfe, but eſpecially in reſpect of that infallible
promiſe, *my peace ſhall none take from you.* Whereas
the latter, though neuer ſo faire for the time, is as
vnlaſting as vnſound. Iob compareth it to a Iob.20.5.
dreame; Salomon to the *crackling of thornes vnder a* Ecclеſ.6.7.
pot. God ſnatcheth it ſuddainely from them, and
as Baltazar was taken at his banquet, ſo God maketh 5.
their ſunne *fall euen at noone day, and darken them* Amos.8.9.
in the cleare day. And, which addeth to the miſery
of the wicked, their earthly happines not onely
endeth, but the ende of it is fulneſſe of wo, and
heauineſſe it ſelfe: the iſſues of ſuch pleaſing waies Prou.14.13.
are death, according to that of the wiſe man, Pro.
9.17. *Stolne waters are ſweete, but they knowe not that*
the dead be there. Whoſoeuer then would not be
deceiued in his peace, let him not owne any out of
Chriſt, let him looke that his ioy be helped out of
ſorrowe, that it be a fruit of righteouſneſſe, and
rooted in the heart; for then is it laſting for euer,
and euer comfortable. But let thy peace be neuer
ſo great, and the light of God ſhine neuer ſo
bright vpon thy habitation, and yet thou haſt neuer
beene troubled with the ſight of thy ſinne (as
many profeſſe they neuer were) if it can dwell with
iniquitie as many iolly fellowes who make bold
couenants with hell and death, if it ſtabliſh not the
heart with aſſured hope and comfort in all well-

doing; all this is but a brawne of heart, a laughing madneſſe and frenzie; and euen in the crying *of this peace commeth deſtruction*; and let all that 1.Theſſ.5.3. feare to be at warre with God, beware of this vngodly and diſhonourable peace, which is the moſt generall peace in the world at this day: the guiſe of which is, then to laugh and reioyce moſt, when Chriſt is departed, as himſelfe witneſſeth, Ioh. 16:20.

4 The beſt way to come by peace in the want of it.

Fourthly, In the want of peace, we are by this doctrine directed to the beſt and only meanes to come by it, namely, to make our peace firſt with God through Ieſus Chriſt; and then, if the conſcience ſting, or accuſe, and terrifie, looke vpon this brazen ſerpent, and that wound ſhall be cured. Some beeing wounded in ſpirit, vſe meanes to forget their griefe; now the muſicke, merrie companie, with ſundry ſports, muſt be called in; all which enlarge the wound, but are farre from working any cure: the only Phiſition in this caſe, is Ieſus Chriſt: he calleth, come to mee all that are heauie laden, and I will eaſe you: only in him canſt thou find *refreſhing* for thy wearie ſoule. Doeſt thou perceiue God frowning againſt thy ſinne? there is no way for thee but to get him to behold thee in *the face of his anointed*; no merits, Pſal.84.9. no workes, no good intentions, no gifts, can cleare his countenance, to make it ſhine vpon thee; only he is well pleaſed in his Chriſt, and with ſuch as he beholdeth in him, and no other.

If men be at oddes with thee, the next way to be at one with them, is not by raging and ſtorming againſt them, to driue thy ſelfe further from God: but to draw neare vnto him in Chriſt, by whom reconcile thy ſelfe vnto him; and then as thine owne mind ſhall be more compoſed vnto peace and loue; ſo will he alſo make thine enemies thy freinds, if he ſee it good; at the leaſt, reſtraine them, ſo as they ſhall not hurt thee. For if he pitch a couenant for vs with the bruit beaſts of the feild, that they ſhall not hurt vs, much more will he ſhelter vs from the malice of men, be they neuer ſo bruitiſh & vnreaſonable. So much of this peace by Ieſus Chriſt.

Now in the ſecond place, we are to conſider the *preaching of it to the children of Iſrael.* Where two things are to be explaned: 1. *How* Chriſt was preached vnto the Iſraelites. 2. *Why* he was ſo preached vnto them. Concerning the former, Chriſt was preached to Iſrael two wayes: 1. by the *word*, or promiſe. 2. by *deede*, or type. For the *firſt*, the maine promiſe of all concerning this truth, was that which (after it was by Gods own mouth once deliuered vnto Adam in paradiſe, *The ſeede of the woman ſhall bruiſe, &c.*) was ſo often repeated to Abraham, Iſaac, and Iacob, *In thy ſeede ſhall all the nations of the earth be bleſſed.* The ſame promiſe in ſubſtance Moſes maketh to the whole people of the Iewes, Deut.18.15. *Alſo all the Prophets* (ſaith Peter) *from Samuel, and thenceforth ſo many as haue ſpoken,*

Chriſt was preached to Iſrael two wayes.

1

Gen.12.3.

Act.3.24. *ken, haue likewiſe foretold the ſame thing:* and in this regard the Iewes are called, the children *of the Prophets*, and of *the couenant which God made to the Fathers*; where the verie ſame promiſe made to Abraham, is repeated, v.25. And the Apoſtle Paul is as expreſſe, Galat.3.8. *The Scripture foreſeeing that God would iuſtifie the Gentiles through faith, preached before the Goſpel to Abraham, ſaying, In thee,* that is, in thy ſeede, *ſhall all the Gentiles be bleſſed.*

2 Againe, Chriſt was by *deede or type*, preached our peace in the whole Leviticall preiſthood: for all that ceremoniall worſhip, all their ſacrifices, oblations, altars, yea their temple, arke, and propitiatorie, reſembled, and pointed at Chriſt our peace: and yet further, their very kings and kingdome, their Preiſts and Prophets, all of them not obſcurely reſembled Ieſus Chriſt, and preached him our peace; who as a *King*, deliuered his ſubiects from all the former bondage of forraine power, and by his merit, and triumph, wrought out their peace: As a *Preiſt*, ſacrificed himſelfe, and offred vnto his Father a ſweete ſmelling ſacrifice of peace for them: and as a *Prophet*, fully deliuered from his Father the whole doctrine of peace and reconciliation. Both theſe waies was Chriſt preached to the Iſraelites; whereof for breuities ſake we will for the preſent forbeare further diſcourſe.

Chriſt firſt preached to Iſrael, why.

The *ſecond* thing to be explaned is, why was Chriſt preached our peace to the children *of Iſra-*

el firſt; and why was that doctrine renewed to them from time to time by the hand and miniſterie of the Prophets? *Anſw.* For three reaſons. 1. Becauſe they were that ſeed and certaine family of whom the Meſſiah ſhould deſcend and ariſe: 1
for which cauſe they were to obſerue an accurate diſtinction of the tribes, according to that ordinance and gouernment which God had eſtabliſhed amongſt them, that they might not be deceiued in his perſon when he ſhould in fulneſſe of time appeare. 2. Becauſe God had choſen them 2
to be a peculiar people, he ſet them vp aboue all nations, not only in many other prerogatiues, but in this, which was the cheiſe of all (had they ſeene it) that the *Oracles of God was committed vnto them*:
Hee gaue his lawes to Iacob, his couenants to Iſrael, hee Rom. 3. 2.
dealt not ſo with euery nation, Pſal. 147. 20. The Apoſtle Paul when he had reckoned a number of the Iewes aduancements aboue the Gentiles, ſuch as were their adoption, couenant, promiſes, fathers, he ſhutteth vp all with the cheiſe of all, in theſe words, *of whom concerning the fleſh Chriſt came.* Now Rom 9. 5.
as that was the firſt, that he came of them, ſo this is the next, that he came vnto them alone firſt, in the promiſes and types, then in his perſon and appearance, then in his doctrine and miracles performed in his owne perſon; adde hereto, that he came to them in his life and death, and laſtly, he came firſt and alone to them in the Miniſtrie and miracles of his holy Apoſtles, who muſt not goe

into the *way of the Gentiles,* nor *turne themſelues to other nations,* till the Iewes, by deſpiſing that grace offred, had made themſelues *vnworthy of life euerlaſting:* the loſt ſheepe of the houſe of Iſrael muſt firſt be ſought vp, and therefore (as Paul ſaid) *it* Act.13.46. *was neceſſarie that the word of God ſhould firſt be ſpoken vnto them.* 3 3. That both Iew and Gentile might know that Chriſt came not by happe, or chance, or on the ſuddaine, ſo as his comming might not be obſerued; but that he came for the time, and for the manner, according to the promiſes, and predictions of old, of which our Apoſtle is willing in theſe words to imply the accompliſhment.

Obſerv. 1. Diuinitie of Scripture proued. Whence we may note, 1. the diuinitie of Scripture, which foretelleth beforehand things which are to come to paſſe many hundreths, yea ſome thouſands of yeares after. The thing that foretelleth things properly to come, which haue no exiſtence in any cauſe, or ſigne, muſt needs be of God. Satan indeede can geſſe at ſome euents, but which haue ſome grounds in nature, or experience; or can foretell a thing to come which God hath reuealed to him, or himſelfe is made an executioner of, as in Saul: but to foretell a thing, or euent meerely to come, is proper to God. Whence it neceſſarily followeth, that the Scripture, *foreſeeing that God* Gal 3.8. *would iuſtifie the Gentiles thorough faith,* that is, a thing to come to paſſe almoſt 2000. yeares after, muſt needs be of God. Againe, it followeth as nececeſſarily, that the Prophets in preaching, and the holy penmen of God ſpake and writ as they were mooued by the ſpirit of God, and directed by the immediate aſſiſtance of God, and therefore could not erre in any thing: for they foretold directly ſuch things, which both for matter, and in maner, came to paſſe many yeares after. Iacob in his will foretold, that the Scepter ſhould not depart from Iudah till Shiloh came: this propheſie was not accompliſhed till aboue 17. hundred yeares after the prediction: for not much aboue twentie yeares afore Chriſts birth, *Herod* became king of Iudea, killed the whole colledge of the Iewes, called the *ſanhedrim*, wherein was the heire apparant of the Kings blood. King *Cyrus* was named by the Prophet Iſay an 100. yeares before he was borne, and of him propheſied, that he ſhould build the Temple. The worthy King Ioſiah, with his facts, were declared 359. yeare before he was borne. The Apoſtle Paul propheſied of the deſtruction of the Romane Empire, and thereby the riſing of the Antichriſt, which was not accompliſhed till about the yeare 475. after Chriſt. For whereas the Romane Empire was deuided into Eaſterne, and Weſterne, the Weſterne which onely hindred the reuelation of Antichriſt was in that yeare quite ouerthrowne, and Rome it ſelfe taken by the Gothes; and after this, neuer had any Romane Emperour his ſeat of authoritie in Rome. Theſe and the like, neither man nor angell could euer of themſelues foretell,

Iſay 44.28.

1.King 13.2.

Ioh.F nct in anno prædicto.

and therefore the author and director of them muſt needs be God.

Obſerv.2.

Secondly, from hence alſo note the antiquitie of the goſpel, in that it was preached by the Prophets to the auncient Iſraelites; and knowne for the ſubſtance of it, not onely to the Apoſtles, and auncient Chriſtians, and beleeuers, but to the Patriarks and Prophets, yea euen to Adam in Paradiſe, to all whom Chriſt was preached the *Lord of all*, and that bleſſed ſeede in whom all the nations of the earth were to be bleſſed. This doctrine, although it be called a newe Teſtament, is no new doctrine. Let the Papiſts make a vaine bragge of antiquitie, and charge vs with a newe religion, the truth is, whereas the bodie of their doctrine was not knowne to the Prophets, nor Apoſtles, nor beleeuers for many hundred yeares after Chriſt: our doctrine is that which God ſent *to the children of Iſrael*, and therefore is moſt auncient and true. And to prooue this that I ſay, we will goe no further then our text. That doctrine which preacheth peace by Ieſus Chriſt, is the doctrine which was ſent to Iſrael; which we profeſſe at this day: but ſo is not Popiſh doctrine, which preacheth peace not by Chriſt, but by our ſelues, our merits, and ſatisfactions, and peace by the Popes pardons, bulls and abſolutions, and indulgences; now theſe, with other dependances thereon, beeing the main points and pillers of their doctrine, were neuer preached to the children of Iſrael, by any Prophet,

Our religion is the oldeſt religion, & Poperie but a noueltie.

nor euer by any of the Apoſtles to the Church of God; but haue crept in one after another many hundred yeares ſince Chriſt and his Apoſtles. Let their owne rule ſtand in force therefore with good will; if we cannot plead antiquitie, we will lay no claime to the truth.

Obſer.3.
But one way to ſaluation.

Thirdly, hence we note, that there is but one way to ſaluation, and this was declared to the children of Iſrael for ſubſtance as well as to vs, who went to heauen by the ſame way which we doe. There is but one Chriſt, one pretious faith, one and the ſame Goſpel common to all times, one common ſaluation preached by the ſame Chriſt, *who is the ſame yeſterday, to day, and for euer*: who is *the Lambe ſlaine from the beginning*, not actually, but by the efficacie of his ſacrifice, the vertue of which to come they laid hold one to ſaluation, as we doe vpon it paſt, and accompliſhed alreadie. Thus Abel beleeued, and receiued teſtimonie that he was iuſt before God, Heb.11.4. Thus Noe was made heyre of the righteouſneſſe *which is by faith*. Euery religion will not ſaue the profeſſours: there is but one way, and that a ſtrait one that leadeth to life. We come into this world one way, we depart many waies, ſo there is but one way to find life euerlaſting, but many waies to looſe it: only Chriſt is the way, by his doctrine, by his merit, by his example, euen the newe and liuing way; his blood is euer freſh, euer trickling down, and euer liuing: it quickneth them that walke in

Hebr.13.8.

Heb.11.7.

it, and refreſheth them with new ſtrength: neuer any rent the vaile but he: neuer any but he made a high way into the holy of holies in the higheſt heauen: neuer any came to the Father but by him, neither was peace euer preached in any other name but his, who is Lord ouer all, bleſſed for euer.

Which is Lord of all.]

Chriſt may be ſaid to be Lord of all two waies:
1 1. More generally he is with the Father and holy Ghoſt Lord of all things, vnto whom all creatures by right of creation, euen the very deuills are ſubiect. Thus he ruleth in the very midſt of his enemies, diſpoſing of the wicked and their mallice, to his owne glorie. In this reſpect he is both
Bagnal. Adon. *owner* and poſſeſſor of all things, and a *ſuſteyner* and maintainer of *all things, and that by his word*,
2 Heb. 1. 3. 2. More ſpecially he is Lord of all men, whether Iewes or Gentiles beleeuing in his
Chriſt Lord of his church. name, euen a Lord of his Church; and in this latter ſence, Chriſt is called *Lord of all* in this
Reaſ. 1 place.

Now Chriſt is Lord of his Church, conſiſting of Iew and Gentile: 1. Becauſe God hath giuen the Church vnto him for his inheritance, Pſal. 2. 8. *I will giue thee the Heathen for thine inheritance:* which beeing a prophecie of the calling of the Gentiles, implieth that the kingdome of grace, whereof Chriſt is appointed King in Sion, conſiſteth of all countries and peoples, and is not

bounded or bordred but with *the ends* of the earth;
and ſheweth further that all theſe his ſubiects are
giuen him of God to become his ſeruants: Ioh.
17. 2. *As thou haſt giuen him power ouer all fleſh,
that hee ſhould giue eternall life to all whom thou haſt
giuen him.* 2. They are ſo giuen vnto him, as he 2
muſt win them before he can enioy them. Hee
winneth partly by *conqueſt*, partly by *ranſome:* hee
both conquereth and caſteth out the ſtrong man
that held them captiue, ſpoyleth him of his armour,
and weakneth his arme for euer: as alſo he
payeth a precious ranſome for them to God his
Father: ſo as beeing now redeemed, and *bought
with a price*, they are *no longer their owne*, but the 1.Cor.6.20.
Lords that bought them. 3. Becauſe when he 3
hath thus dearly purchaſed his Church, he contracteth
himſelfe in ſpirituall marriage with her,
and ſo becommeth her Lord, Hoſ. 2. 18. *I will marrie
thee for euer vnto my ſelfe: yea, I will marrie thee
vnto mee in righteouſneſſe, in iudgement, in mercie,
and in compaſſion.* Epheſ. 5. 23. *As the husband is
the wiues head, ſo is Chriſt of the Church.* So as if a
man be a Lord of that which is giuen him; of that
which he hath redeemed and ranſomed; of her
whom he hath married into his boſome; in all
theſe regards by as good right is Ieſus Chriſt
the Lord of his Church, and euery member of
it.

Obiect. But how can Chriſt be a Lord and a ſeruant too: Iſa. 42. 1. *Behold my ſeruant, I will* *leane vpon him*: and, he tooke vpon *him the forme of a ſeruant.* Phil. 2. 7. *Anſw.* Chriſt conſidered as Mediator, is after a ſpeciall manner both his Fathers ſeruant, and yet the Lord of his Church. In all the worke of mans redemption he ſerued and obeyed his Father, beeing ſent of his Father for this end, he was ſubiect to the death, he praied vnto him, gaue him thankes, learned obedience by the things he ſuffered, not as God equall to his Father, but as our Mediator and ſuretie: and yet by all theſe things he became our Lord, and the King of his Church. And herein the Apoſtles trauell as in their maine ſcope, to prooue that Ieſus Chriſt, whom the Iewes put to death, hath ſhewed himſelfe the Lord of glorie, and the true Meſſias, Act. 2. 34. *Let all the houſe of Iſrael know aſſuredly, that God hath made that Ieſus, which they crucified, Lord* and *Chriſt*.

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Vſe. Hence in that Chriſt is in generall Lord of all, we learne that all creatures are his, and therefore we muſt neuer vſe any of them without leaue from him, or without returne of praiſe and thanks vnto him: none of them are ſanctified to our vſe, without the word and prayer. And if we haue leaue from him, we ought in ſobrietie to vſe them, 1. Cor 10. 26. eate whatſoeuer is ſold in the ſhambles, making no queſtion for conſcience ſake. Hēce followeth it alſo, that he hauing an abſolute power ouer all, he may doe with his owne what he will: who ſhal hinder a potter to frame one veſſel to honour, another to diſhonour; which I ſpeak becauſe many cannot endure to heare of a decree of reprobation, who muſt frame their iudgement to his will who cannot but be iuſt and good, and leaue off to reaſon with God. Hence alſo he may make one rich, another poore, at his pleaſure: *The rich and poore meete, this Lord maketh them both.*

Secondly, in that Chriſt is in ſpeciall, Lord of his Church, ſundrie things are to be noted: as firſt, That none can haue Chriſt to be a Ieſus, that is, a Sauiour, who haue him not for their ſoueraigne, and Lord: whoſoeuer thou art that challengeſt him for thy Sauiour, ſee thou acknowledge him thy Lord. *Queſt.* How may a man haue Chriſt to be his Lord? *Anſw.* By the practiſe of fower duties. 1. by preſeruing in the heart a feare and reuerence towards his perſon, Malac. 1. 5. *If I be a Lord, where is my feare?* Lordſhip requires ſubiection, Pſal. 45. 12. *he is thy Lord, and reuerence thou,* or bow vnto *him.* Now this feare muſt proceed from loue; for if any man loue not the Lord Ieſus, let him

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be accurſed: and whereſoeuer this loue is, it muſt
needes be attended with a feare to diſpleaſe him.
2 2. By profeſſing him to be thy Lord: as ſeruants
by their liuerie, or cogniſance, ſpeake, and pro-
claime to all men, to whome they belong: ſo if
Chriſt be thy Lord, thou muſt not be aſhamed of
him; but be euer ſpeaking of him, commending
his goodneſſe: thou muſt glorie of ſuch a ſeruice,
accounting it thy greateſt honour, that thou art
become his ſeruant: thou muſt defend his name,
where euer thou heareſt it called into queſtion:
1.Pet.4.13. thou muſt ſuffer with him, and take part with him
in affliction: an vnfaithfull ſeruant is he, that can
be dumbe in his Maſters diſhonour, but eſpecial-
ly if his Maſter be aſſalted, and in danger, then to
forſake him when he hath moſt neede of him. 3.
3 Make account to be counteable of all to this Lord of all. By acknowledging thy ſelfe to be countable vnto
him for all thy wayes, and for all thy receites: the
ſeruant not beeing at his owne hand muſt goe a-
bout no buſineſſe but his Maſters: whatſoeuer mat-
ter of truſt he receiueth from his Maſter, it is not
his owne, he is faithfully to diſcharge himſelfe of
it by a true and iuſt account. Thus therefore muſt
thou reaſon the caſe with thine owne heart: what,
am I now in my Maſters worke, had I commande-
ment from him? did his word or warrant ſet me
about the buſines which is now in my hands? A-
gaine, what gifts haue I receiued of bodie, minde,
wealth, authoritie, credit, I am to be counteable
for all: all the tallents I haue are his: If I gaine no-

thing, I am vnprofitable: If I gaine, I muſt be profitable vnto him. 4. By abſolute obedience vnto his will reuealed. Thus himſelfe beeing to giue his law, beginneth thus, *I am the Lord thy God*, thou ſhalt doe thus and thus: other Lords and Kings muſt be obeyed in him, yea diſobeyed for him, if they command contrarie vnto him; onely he muſt euer by Kings themſelues be obeyed abſolutely in all the parts of his will reuealed. Which may be conſidered in three heads. 1. It is his will that we beleeue in him, Ioh.6.40. *this is the will of him that ſent me, that euery one that ſeeth the ſonne, and beleeueth in him*; not onely beleeuing his word to be true, but leaning vpon him onely for thy ſaluation. If a Maſter ſhould promiſe a ſeruant, that if he will but beleeue him, and ſeeke to pleaſe him, he will prouide for him for euer, it would adde cheerefulnes to ſuch a ſeruant, and he would thinke none of his Maſters commandements burdenſome; but yet we, hauing larger and ſurer promiſes, are ſlow of heart and hand, to beleeue or yeeld obedience. 2. It is his will that we ſhewe forth this faith of our hearts in the fruits of ſanctification, 1. Theſſ.4.3. *This is the will of God, euen your ſanctification:* Coloſ.1.10. *filled with the knowledge of his will, and walke worthy of the Lord, &c.* thou muſt not onely ſpeake for, but liue to the credit of thy Maſter; in thy ſpeach, actions, attire, eating, drinking, and whatſoeuer elſe, cary thy ſelfe like a Chriſtian, elſe thou diſcrediteſt thy Maſters houſe, and diſhonoureſt himſelfe. Were

4
To this Lord only muſt be giuen abſolute obedience.

The will of Chriſt reduced to 3. heads.

1

2

not he a notable traytor, that beeing ſworne of the Kings guard, and profeſſing all ſeruice to the King, ſhould inſtead of the kings armes and coate wear the enemies: ſo the thing it-ſelfe ſpeaketh againſt him, who profeſſeth Chriſt his Lord, and yet neuer appeares or ſheweth himſelfe in the ſtreete or abroad but in Satans liuery: his ſwearing, his couetouſnes, his filthineſſe, his lying, his whole life lead in all intemperance, bewrayeth to whom he hath giuen himſelfe to obey. 3 3. It is his will alſo that wee obey as well in ſuffering, as in doing his pleaſure: and the reaſon is plaine, he is my Lord, I am but a ſeruant, if he pleaſe to buffit and blow mee, I muſt with all meekneſſe ſubmit my ſelfe, yea and more, be thankefull for his gouernment: 2. Sam. 15. 26. *If he ſay, I haue no delight in thee, let him doe whatſoeuer ſeemeth good in his eyes*: 1. Sam. 3. 18. When the Lord had threatned heauie things againſt Heli his whole houſe, he anſwered, *It is the* LORD *let him doe whatſoeuer ſeemeth good in his eyes: I was dumb and opened not my mouth*, ſaith Dauid, *becauſe thou* LORD *didſt it*, Pſal. 39. 9. Thus muſt we obey Chriſt as a Lord, giuing vp our bodies and ſoules vnto him by liuing vnto him, and dying vnto him: and this is the Apoſtles ground, Rom. 14. 7. *we are the Lords*, and therefore none of vs liueth vnto himſelfe, and none of vs dyeth vnto himſelfe, but liuing and dying we are the Lords: otherwiſe what a trifling and mockerie were it only to yeeld him a title of Lord, or

Maſter, and denie him his ſeruice? *Why call ye mee Maſter, Maſter, and doe not the things I ſpeake?* Luk. *6. 46.* All which if it be true, how few ſhall find Chriſt a Sauiour? for how few make him their Lord? few there are that eſteeme this welbeloued aboue other welbeloueds; not a few are aſhamed of him and his profeſſion: many whitliuerd ſouldiers are danted with Peter at the ſpeaches of ſilly and ſimple perſons: moſt men neuer looke to the hands of this Lord, to acknowledge either receit of talents, or returne of accounts, feweſt of all obey him in faith, who yet are ouercarried with preſumption of his fauour; or in true ſanctification, though they can pretend it; or in patience, if they could get out of his hands, if it were by flying to the deuill for helpe. Well, if Chriſt haue no more but a title of a Lord from thee, thou ſhalt haue but a title of ſaluation from him, and not the thing it ſelfe: and if a name that thou liueſt cōtent thee when thou art but dead, the time commeth, that when thou commeſt to ſeeke thy name among the number that are ſaued by him, thou ſhalt find thy name left out of that role, and ſet in the number of thoſe that ſhall die in their ſinnes.

Secondly, if Chriſt be the Lord of all, then haue we obtained much freedome by him; both from all ſpirituall bondage, and all that tyrannie which thoſe hard Lords, ſinne, death, hell, Satan, exerciſed ouer vs: our Lord hath payed the vttermoſt farthing, and wrought a glorious redemption for vs;

Chriſt beeing our Lord no other Lord can lay claime vnto vs.

and hee hauing thus *ſet vs free*, *wee are free indeed*, both from the guilt, the puniſhment, and ſeruice of ſinne. We are free alſo from all Papall bondage: for wee haue but one Lord in heauen who can ſaue and deſtroy, to whom ſimple obedience belongeth, and to whome the conſcience is onely ſubiect. The man of ſinne indeede would be *Lord of all*, and maketh lawes to bind conſcience, where God hath left it free; but as the Scriptures acknowledge but *one Lord*, no more doe we; and ſay more, that we cannot ſerue two Maſters commanding ſuch contrarie things. We are alſo hence freed from the feare of all earthly Tyrants if we belong to this Lord: for if he ſtand with vs, who can be againſt vs? Matth. 10. 28. *Feare not them which can kill the bodie onely; but him who can caſt both bodie and ſoule into hell.* The true feare of him will eate out all thoſe falſe feares of men.

Obſerv. 3. Al beleeuers are fellow ſeruants to this Lord.

Thirdly, If Chriſt be Lord of all, then we and all beleeuers are fellow ſeruants, and therefore ought to liue and loue together, making no diſſention or ſciſme in our Maſters houſe, which is the Apoſtles reaſon, Epheſ. 4. 4. perſwading the Epheſians to *keepe the vnitie of faith*, becauſe *there is one Lord*. This ſhall be done if all of vs, who profeſſe Chriſt, could learne to denie our ſelues, to follow his will, not our owne or other commanders, yea to follow his bleſſed example, learning daily of him to be humble and meeke, patient and tender hearted one to another: forbearing and forgiuing offenders: hard to exaſperate, and eaſie to be intreated. And theſe things ſhould we rather ſtriue in, that (according to the Apoſtles precept) *the ſame minde might be in vs which was in Ieſus Chriſt*. Phil. 2.5.

Verſ. 37. *Yee know the word which came through all Iudæa, beginning in Galily, after the baptiſme which Iohn preached.*

The holy Apoſtle here beginneth the confirmation of that which he had formerly ſpoken; that Chriſt is the Meſſias and Lord of al; to prooue which, he beginneth orderly with the Hiſtorie of his life and death, of which euen theſe Gentiles could not be ignorant, therefore he ſaith, *yee know the word*. Where if it be asked, how they ſhould come to know the doctrine of the Goſpel, ſeeing the Apoſtles were not yet turned to the Gentiles, and Peter was now ſent extraordinarily to teach them concerning Chriſt, which had bin in vaine if they knew the word before: we muſt obſerue, that by the *word* here, is not meant the word preached, as in the former verſe, but as the word is different in the originall, ſo alſo is the ſignification; and betokeneth rather a thing done, then a word vttered; as Matth. 18. 16. *By the mouth of two or three witneſſes ſhall euery word or fact be confirmed.* Luk. 2. 15. *Let vs goe to Bethlem and ſee this word*, that is, this thing *which the Lord hath brought to paſſe*. The plaine ſence then is this, Ye know the *word*, that is the fame of Chriſt which

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was quickly diſperſed through all Iudæa in the mouthes of common men. Which fame that they ſhould not miſtake him or themſelues,he deſcribeth,1. by the *place,* where it aroſe, *beginning in Galily.* 2. by the *time,* when it moſt preuailed , *after the baptiſme which Iohn preached,* which ſome expound thus , after the baptiſme of Chriſt by Iohn, which he preached, that is, adminiſtred: but the naturall ſence is, after the *doctrine* which Iohn preached concerning him : for vſually in the new Teſtament, by *Iohns Baptiſme,* (eſpecially which Iohn preached) is meant all his doctrine, and his whole Miniſterie , Matth. 21. 25. *The baptiſme of Iohn whence was it* , that is, the doctrine , as the words after imply ; *Why did yee not beleeue him , and all men held Iohn for a Prophet* , Marke, 1. 4. Hee preached the *baptiſme* of *repentance vnto remiſſion of ſinnes* , that is, the doctrine of repentance: for 1. elſe were it improperly ſaid to preach baptiſme. 2. Iohns doctrine was this, *repent,for the kingdome of God is at hand,* Act.18. 25.Apollos knew onely the *baptiſme of Iohn,*that is, his doctrine: and therefore is it ſaid in the next verſe, that Priſcilla and Aquila tooke him home, and ſhewed him the way *of God more clearely.* And in Acts.19.3.4. *Into what were ye baptiſed?* that is, into what doctrine were ye initiated and inſtructed: they ſaid, *into Iohns baptiſme*, that is,into Iohns doctrine: the which interpretation notably freeth that hard text from the falſe collection of

Anabaptiſts, who thence would gather that thoſe were by Paul rebaptiſed, who were formerly baptiſed by Iohn: but the difficultie will be remooued, if the words of Paul be wiſely diſtinguiſhed from the words of the Euangeliſt, and writer of that hiſtorie: *Iohn baptiſed* (ſaith Paul) the *baptiſme of repentance*: that is, taught the doctrine of repentance, *ſaying that they ſhould beleeue: which when they heard*, namely, they which heard by Iohns miniſterie, *they were baptized into the name of the Lord Ieſus*, namly, by Iohn, not by Paul. Then addeth the Euangeliſt, verſ. 6. *And Paul put his hands on them, and the holy Ghoſt came on them*, and furniſhed them with ſuch gifts, as they by their owne confeſſion, ver. 2. had not heard of before. And thus according to the plaine ſenſe of other Scriptures, is that difficult place made verie plaine alſo. But why is the miniſterie and preaching of Iohn called his baptiſme. *Anſw.* Becauſe his doctrine was firſt of all ſealed with the ſeale of baptiſme, in which regard, as his perſon is called the Baptiſt, ſo is his doctrine by the name of baptiſme.

The Miniſterie of Iohn called his Baptiſme. Why.

Queſt. But why is this circumſtance of place noted, that this fame beganne in Galilie? *Anſw.* 1. To note the accompliſhment of that propheſie in Iſai. 9. 1. which alſo was obſerued by the Euangeliſt Matthew. 4. 14. 2. To ſhewe that this fame was no bare, or vngrounded rumor, but raiſed vpon iuſt cauſe: for Ieſus was baptized by Iohn not farre from the borders of Galily about Enon, Ioh. 3. 23.

3.23. And preſently after he returned by vertue of the ſpirit, and came into Galily preaching the goſpel of the kingdome, Mark.1. 14. and made no ende till he had taught all their cities in all their ſynagogues, Luk.4.14. adde to his baptiſme and doctrine, that he wrought his firſt miracle of turning water into wine at Cana a towne of Galilie, and that he called his diſciples in Galilie;all which beginnings muſt needes raiſe a rumor and fame of him, which, as Luke reporteth, went through all the adiacent region round about. 3. This circumſtance notably befitteth this argument, to prooue him Lord of all,both Iewes and Gentiles, becauſe he begunne and was ſo famous in *Galily of the Gentiles.*

Queſt. But was not Chriſt ſent to the loſt ſheep of the houſe of Iſrael? did he not come to his owne, how then did he beginne his miniſterie in Galilie of the Gentiles? *Anſ.* Galilie of the Gentiles is ſo called, not becauſe it was not in Iudea, but 1. to diſtinguiſh it from an other Galilie,which was alſo in Iudea, and called Galilęa inferior, in the tribe of Zabulon, where Nazaret was ſcituate. But this was called Galilęa ſuperior, or Gentium, in the tribe of Nephtali, not farre from Capernaum. 2. Becauſe there were twentie cities in Galilie giuen by Salomon to Hyram a Gentile, 1.kin. 9.11. 3. becauſe beeing in the extremitie of Paleſtina, neare the ſea, and not farre from Tyrus and Sidon, they were euer mixt with many Gentiles that were forreyners; beſides that, they were ſo ſeated within that countrie in Salomons time, as they could neuer after be remooued. 4. M. *Iunius* thinketh it to be ſo called, not only becauſe of the abundance of Gentiles there; but alſo becauſe it was a moſt populous countrie, full of inhabitants aboue the reſt of Paleſtina.

Galilæa gentium vel populorum.

Queſt. But why ſhould Chriſt beginne his
Miniſterie here, rather then at Ieruſalem,
was it for any ſingular diſpoſition or good
which hee found in them aboue other? I an-
ſwer: No, for they were in regard of the Gen-
tiles, who were mingled among them, of all other
moſt ignorant, moſt ſuperſtitious, moſt rude and
indocible: for ſo they are noted, Matth. 4. 15. *A
people ſitting in darkeneſſe, and in the ſhadowe of death,
ſaw a great light.* But hereby the Lord Ieſus ſhew-
ed himſelfe. 1. a moſt mercifull Sauiour, readie 1
to releeue thoſe who of all other were moſt mi-
ſerable; yea in that he vouchſafed to make the firſt
offer of his grace euen to the worſt, who leaſt of
all deſerued it. 2. Hence he manifeſted himſelfe a 2
true Prophet, who would rather hide himſelfe in
the furtheſt and moſt remote parts of the coun-
trie, amongſt a barbarous and rude people, then
ambiciouſly affect the principall citie, to get him
ſelfe a name or applauſe in, as falſe Prophets vſe
to doe. 3. Not obſcurely hence would he be no- 3
ted the *Lord of all*, both Iewes and Gentiles, in
that he beginneth his Miniſtrie in this countrie,

Why Chriſt begunne his miniſterie in Galilie. Reaſ. 3.

Permixtum à Iudæis & Gentibus inhabitata fuit. Chem. Har. 33. c.

whoſe inhabitants were mixed of Iewes and Gentiles. *Obiect.* But this ſeemeth to croſſe ſundrie places of the Scripture, which affirme that the preaching of Chriſt muſt beginne at Ieruſalem, not in Galily, Luk. 24. 47. And *that repentance and remiſſion of ſinnes, ſhould be preached among all nations, beginning at Ieruſalem.* *Anſw.* That place is meant of the preaching of Chriſts Apoſtles, and not of his owne as this is. 2. That of their preaching of him after his death and reſurrection; this of his owne in his life time. 3. That was a miniſteriall publiſhing of Chriſt; this place ſpeaketh only of a voice, fame, and good report in the mouthes of the common people, ſuch as followed extraordinarie Prophets: and therefore ſuch places cannot croſſe this.

Now for the other circumſtance of time, when this fame went of Chrſt, namely, *after the baptiſme which Iohn preached*, it is not without waightie cauſe added by the Apoſtle. 1. to note the truth and accompliſhment of thoſe prophecies which concerned Iohn himſelfe: as Mala. 3. 1. *Behold I ſend my meſſenger, and he ſhall prepare before mee*, which prophecie Chriſt himſelfe applieth to Iohn, Matth. 11. 10. that by this conſideration they might be one ſteppe nearer the acknowledging of the true Meſſiah, ſeeing that his harbenger Eliah was come alreadie. 2. To note that Chriſt appeared in his due ſeaſon, not before Iohn had preached the baptiſme of repentance, and amendment of life, and ſo had prepared the way to Chriſt: neither before the people were fitted to receiue him;for Iohn had ſpoken many things concerning him,had pointed at him as the onely Lambe of God, that taketh away the ſinnes of the world: had affirmed that he ſawe the holy Ghoſt deſcending vpon him,and ſitting on his head like a doue: had profeſſed him far worthyer then himſelfe: had promiſed that hee ſhould baptize them with the holy Ghoſt and fire. Now were the people deſirous to ſee him of whom they had heard ſo much: and now therefore was the due time of Chriſts comming after the baptiſme which Iohn preached.

obſerv 1. Whence we may ſhortly note, how the Lord findeth vs when he firſt ſetteth his loue vpon vs, as farre from meriting his loue as theſe Galileans who were a moſt wretched people: ſo as he reſpecteth onely his owne grace in his reſpecting of vs: which conſideration he would often faſten vpon his owne ancient people the Iewes; profeſſing to their face, that he made no couenant with them for any worthyneſſe he ſawe in them aboue other, for they were *the worſt of all people*, and much leſſe can he find any worthineſſe to entitle a man to the heauenly Canaan:the freedome of this grace doth therefore ſhine out more clearely; and deſerueth that we ſhould with much thankefulneſſe,both acknowledge it, and alſo walke worthie of it. Deut.9.4.

II. Secondly, hence is to be noted, that then men ſeaſonably heare of Chriſt, when they are prepared by Iohn in the doctrine of repentance: when the lawe hath killed, caſt vs downe, and made vs guiltie of the ſentence of death; then the Goſpell doth ſeaſonably propound the grace and mercie of God in Chriſt. Hence for pacifying the troubled conſcience, it is called *the Goſpel of peace:* for chea-Ephes.6.15. ring vp the heauie heart, it is called *a good word:* and Heb.6.5. for healing and bringing the ſicke ſoule to health and ſoundneſſe, it is called *a ſound word:* and there- Tit.2.8. fore miniſters in diſpenſing the promiſes, muſt ſee that men be fitted for them; becauſe if the ground be not plowed vp, all the ſeede is caſt and loſt among thornes: and hearers muſt be as warie of falſe application; leaſt in time they as heauily looſe, as they haue haſtily ſnatched, ſuch things as neuer belonged vnto them.

Verſ. 38. *How God anointed Ieſus of Nazaret with the holy Ghoſt, and with power: Who went about doing good, and healing all that were oppreſſed of the deuill; for God was with him.*

The Apoſtle hauing prooued by the common voice and *fame*, that Chriſt is *Lord of all*, he now deſcendeth to prooue it by his *facts*, all which, becauſe they were performed by vertue of his heauenly commiſſion and calling; therefore (as good order requireth) he beginneth there, and in this verſe propoundeth two things: 1. Chriſts *calling* to his office of Mediatorſhip, *How God anointed, &c.* 2. the *execution* of that office according to his calling, *who went about, &c.* In the former are three points to be conſidered, 1. who was called, *Ieſus* *of Nazaret.* 2. who called him, how *God* anointed. 3. the manifeſtation of this calling, *anointed him with the holy Ghoſt, and with power.*

The perſon called was *Ieſus of Nazaret*, for ſo 1
he was commonly called among the Iewes, not Chriſt called Ieſus of Nazaret although he was not borne there, why.
that he was borne there; for he was borne at *Beth
lem* in Iudæa, Matth. 2. 5. according to the prophe-
ſie, Micah, 5. 2. but becauſe, 1. he was brought vp
there, for Ioſeph his father fearing Archelaus He- 1
rods ſonne, he ſought him out, (or rather directed Matth. 2. 22.
by diuine dreame) a moſt obſcure village in Galilie
named Nazaret, and dwelt there. 2. he was ſo cal- 2
led by the ouerruling hand and counſell, that hee
might be probably known to be the true Meſſias,
in that he was a *Nazarit*, as was propheſied of him
before, Zach. *6. 12. Behold the man whoſe name is*
BRANCH, *and he ſhall grow vp out of his place, & ſhal build* ne ſer.
the Temple; ſo Iſa. 60. 21. Theſe are the places which
the Euangeliſt Matthew aymeth at, when he ſaid
that Chriſt *dwelt in the citie of Nazaret*, that it *might
be fulfilled which was ſpoken by the* PROPHETS, *he ſhall be
called a* NAZARIT: for ſeeing ſo much is not elſe-
where ſpoken in cleare and proper ſpeach; neceſſa-
rily it muſt be ſpoken figuratiuely at leaſt, and more
obſcurely, as in thoſe places: which M. *Iunius* Iun. paral. l. 1. par. 8 & analiſ. in neh. 6. 1.
doth manifeſtly cleare to appertaine to this verie
purpoſe; in whome the learned may read much
more concerning this argument, which willingly
I forbeare. 3. that they might vnder this title ac- 3
knowledge him according to the Scripture to be

the rod of the ſtocke of Ieſſe, and a plant going out of his rootes, which by the ſame word is ſignified, Iſai.11.1. *ne:ſer.* 4 4. That they and we might hence gather that he was ſanctified and ſet a part vnto moſt holy purpoſe, beeing a true Nazarit (neither by vowe, nor commandement, for then he might neither drinke wine, nor touch the dead, which he did, and cauſed others alſo to doe the ſame; nor yet cut his haire, which in likelihood, both by the cuſtome of the Iewes, and Pauls ſpeach, 1. Cor. 11.7. 14. he did) but by moſt perfect holineſſe and abſolute puritie of his whole man, (whereof thoſe Nazarites were but ſhadowes) that ſo he might be a perfect Sauiour, and high Prieſt, ſeparate from all ſinners, Heb. 7. 26.

5. 1. Whence note, how the prouidence of God in ouerruling euery particular circumſtance is manifeſtly cleared. The very particular places aſſigned for this and that purpoſe, are accuratly ſet downe, to ſhew how thoſe *ſeauen bright eyes* of Gods prouidence, *which goe ouer all the world*, haue beene euer waking and watchfull ouer both predictions, and accompliſhments, to bring them iuſt together in the iuſt point and period foreappointed. Zach. 4.10. Chriſt muſt not be borne neither in Egypt, nor in Nazaret, nor in his fathers houſe; but in a iourney, and in an Inne at Bethlem, becauſe it was ſo foretold; that Bethlem the leaſt of all the cities of Iudea, ſhould be made the higheſt in this priuiledge. Againe, Chriſt though the ſonne of Da-

uid, muſt not be brought vp in Bethlem, the citie of Dauid, nor yet (beeing of the Kings ſeed) in Ieruſalem, the citie and ſeat of the Kings; but in Nazaret, that he might be called a Nazarite. Whatſoeuer therefore God hath promiſed in the Scriptures, waite in faith for the accompliſhment, this prouidence will not ſuffer it vnaccompliſhed; but make not haſt, he hath a due ſeaſon for it, which thou muſt patiently expect, and the patient abiding of the iuſt ſhall not miſcarie.

2. Note hence, that Chriſt was the only true Meſſiah, and could not haue beene ſo, if he had not beene of Nazaret, and ſuch a Nazarite as the Prophets foretold. The Iewes tooke offence hereat, as too baſe a place for the Meſſias whom they expected to riſe out of: euen Nathaniel himſelfe could aske if *any good could come out of Nazaret*: and this was in ſcorne added as a part of his ſtile and title written in three tongues vpon the croſſe, *Ieſus of Nazaret* King of the Iewes: and as they delt with the head, ſo alſo with the members; for preſently after the death of Chriſt, the Chriſtians were in ſcorne alſo called *Nazarits*, that is, ſilly fooles that did beleeue in ſuch a Meſſiah as came from Nazaret. But we muſt know, that the wiſedome of God would haue him hereby generally proclaimed the Meſſias and Sauiour of the world, both to Iewes and Gentiles: as alſo confirme our faith and affiance in him made knowne to vs to be ſuch a one, as in whom we alſo become

Ioh. 1. 47.

Nazarites, that is, ſanctified and conſecrated vnto God.

3. Note hence, that the Meſſias muſt needes be come alreadie, becauſe he muſt be a Nazarite by education, as of Bethlem by birth, which places haue beene long ſince deſtroyed, and hopeleſſe of euer beeing builded vp againe, or that in them the Iewes ſhould euer recouer any authoritie. And is it not a wonderfull blindneſſe, that the Iewes ſhould ſtill looke for their Meſſias out of a towne which hath beene deſtroyed a thouſand and fiue hundreth yeares agoe, the very place of which cannot be aſſigned? Our requeſt to God muſt be for them, that he would remooue that thicke vayle which to this day is drawne ouer the hearts of his owne ancient people.

Secondly, By whom was Chriſt called to this office? By *God* who anointed him: for that which is ſaid of one part of it, namely his preiſthood, is true of the whole; *No man taketh this honour to himſelfe, but hee that is called of God:* ſo neither Chriſt tooke this honour to himſelfe, but expected that voice, *Thou art my Sonne.* How often did Chriſt witneſſe of himſelfe, that he came not of himſelfe, but *was ſent* by his Father, Ioh. 5.37. My Father *that ſent mee* witneſſeth of mee: and in that chapter becauſe the Iewes obiected that he came of himſelfe, he telleth them ſix times that his Father ſent him: yea hath ſealed him his commiſſion as he ſaith, Ioh. 6.27. *Him hath God the* Heb. 5.5.

Father ſealed, that is, made his commiſſion authenticall, as men doe their deeds by their ſeale, and ſet vpon him an impreſſion or character; anointing him with oyle of grace aboue all his fellowes; yea himſelfe beeing an expreſſe image of his Fathers ſubſtance, in him he hath laid vp all treaſures of wiſedome and knowledge, that from his fulneſſe we might receiue grace for grace.

5. Chriſt expected his Fathers calling and therefore muſt his miniſters much more.

Whence, 1. we learne, that no man ought to thruſt himſelfe into any office or function, nor runne before he be ſent, but wait till God giue him a calling thereunto. For ſhall Chriſt, who had the ſpirit of God without all meaſure, waite his Fathers leyſure, and expect his fathers voice; and ſhall we, who haue receiued the ſpirit ſcarce in any meaſure, runne and ride, and ſhooue, and thruſt in before we haue any commiſſion drawne or ſealed by God? who euer carried ſuch poſt-haſt happily? How miſerably periſhed proud Abſolon, who though it not inough to be the Kings ſonne, vnleſſe he thruſt his Father out of his kingdome? Corah and his complices would haue beene Rulers, but that the earth would not ſuffer them aboue it. What ſhall I ſpeake of Vzza, Vzziah, and the reſt, who found the Lord as good as his word againſt ſuch which goe on any arrand and he ſend them not; they found the Lord comming many waies againſt them, as he often threatneth in Ier. 23. 30. 31. &c.

2. If God haue called Chriſt to this office, we

muſt carrie our ſelues dutifully and reuerently vnto him, whom as the Father hath called, ſo he will defend and eſtabliſh in his place, and reuenge ſuch as rebell againſt him. This is that the Prophet teacheth in Pſal. 2. 2. that if the greateſt Kings band themſelues together againſt the Lord, and againſt his Chriſt, the Lord out of heauen will laugh them to ſcorne, he will ſpeake to them in his anger, and vex them in ſore diſpleaſure; and the ground of all this is laid downe, verſ. 6. *Euen I haue ſet my King vpon Sion:* as if he had ſaid, ſhall I ſet vp a King, and dare ye rebelliouſly reſiſt him, or ſeeke to diſplace him? Let vs take heede it befall not vs, as it did the Iewes taxed in the parable of the King letting out his vinyard, which ſent his ſeruants for his rent to the husbandmen, and afterwards his ſonne; but they beat the one, ſlew the other, acknowledged neither: ſurely no more grace remaineth for ſuch; but the Lord of the vinyard muſt needs deſtroy ſuch husbandmen, and lay waſt their citie. In like manner is he as readie to defend, and doe good vnto ſuch as ſubiect themſelues vnto his ſonne, depend vpon him, or ſuffer any thing for his ſake: they ſhall not repent them of their ſeruice, ſeeing they ſerue ſo good a Lord.

The third thing in this calling of Chriſt to his office, is the *manifeſtation* of it to himſelfe, and others: in that he was annointed *with the holy Ghoſt, and power.* There were three ſorts of men that vſed to be anointed in the entrance vnto their office in the old Teſtament, 1. Kings, 2. Preiſts, 3. Prophets. And this outward ceremonie ſignified two things: Firſt, their ordination or calling vnto that office: ſecondly, the promiſe of proportionable gifts for the performance: ſo as they were hereby confirmed, both that God hath choſen them to their office, as alſo that he would furniſh them vnto it, and protect them in the ſame. Chriſt is here ſaid to be alſo *anointed*; but not by man, as they, but by God: not with externall oyle, but with the holy Ghoſt, and with power: not ceremonially, and typically, but really and ſpiritually: not to any one of thoſe offices, but to them all three: not receiuing the ſigne, but the thing ſignified; becauſe he was a reall and true King, Prieſt, and Prophet of his Church, of whome all they were but types and ſhadowes. In this anointing of Chriſt therefore both theſe things are ſignified and prooued: 1. that he was ordained of God to the performãce of this office of Mediatorſhip, and conſecrated by God, to be the Meſſiah, that is, a ſpirituall King, Prieſt, & Prophet: 2. that he had powred out vpon him, the gifts of the holy Ghoſt, which gaue him power, and furniſhed him for this office; ſignified here by the *holy Ghoſt*, and *power*: he receiuing of the *holy Ghoſt power*, whereby he performed that greateſt worke that euer was vndertaken.

Anointing what it ſignified.

God neuer calleth any man to any place but he furniſheth him with gifts fit for it.

Difference betweene Chriſts anointing and all other mens.

And here is to be obſerued a plaine differẽce, betweene Chriſts anointing and all mens beſides. For whereas all other ſhadowed anointings were imperfect, and ſome had more gifts beſtowed and ſome leſſe; but none all, nor all in one degree; Chriſt was perfectly anointed, and euen in his humane nature was adorned with gifts without meaſure: *for God gaue not him the ſpirit by meaſure:* Ioh. 3. 34. and not onely with gifts, but *all gifts* in the higheſt degree, aboue *all his fellowes* men or angels, in Pſal. 45. none of which euer dwelt the *fulneſſe of the God head bodily* as it did in him. Coloſ. 2. 10. 2 2. Whereas all other receiued gifts only for themſelues, and could not by their gifts make others Kings as they were, or Prieſts, or Prophets; Chriſt was ſo anointed with the holy Ghoſt and with power, that he could impart his gifts to others in ſuch manner, and meaſure as they might become like vnto himſelfe: that looke as the oyle which was powred out vpon Aarons head, runne downe by his beard euen to the skirts of his garment, and ſo ſweetned his whole bodie; euen ſo ſuch abundance of grace was powred (as out of a full horne) vpon Chriſt the head of his Church, as it diſtilleth from him to the ſweetning and perfuming of all his bodie, to make the ſame acceptable in the ſight of God. This the Euangeliſt expreſſeth, Ioh. 1. 16. *Full of grace, of truth*---and, *of his fulneſſe we receiue grace for grace:* Coloſ. 2. 10. *In him dwelleth the fulneſſe of the godhead bodily, and yee are compleat in him.*

Queſt. But when was Chriſt thus anointed?

Anſ. The anointing of Chriſt is twofold. 1. In reſpect of his *gifts:* and with theſe he was anointed by the verie vnion of his two natures into one perſon in the wombe of the Virgin from the firſt moment of his conception: for beeing admirably conceiued by the holy Ghoſt, his humane nature was anointed by the diuine vniting it ſelfe thereunto. 2. In reſpect of his *calling* to the exerciſe of thoſe gifts; and this was then compleat when in the thirteth yeare of his age at his baptiſme, he was ſolemnly inaugurated by a voice from heauen, by the opening of the heauen, and the deſcending of the ſpirit of God in a viſible ſhape abiding vpon him; not that he wanted the ſpirit before, but that herein, as in the former reſpect alſo, a maine difference might be put betweene his, and the anointing of all that went before, who neither were anointed in the wombe, nor by the vnion of the dietie, nor by any other then materiall oyle: whereas he was anointed with the holy Ghoſt lighting vpon him. And this was that which was propheſied before of him, Iſa. 61. 1. *The ſpirit of the Lord is vpon mee, becauſe he hath anointed mee that I ſhould preach, &c.* In the expoſition of which place, when Chriſt begunne his Miniſterie in Galily, he ſaid, *This day is this Scripture fulfilled in your eares,* Luk. 4. 17.

Hence we learne, 1. That Chriſt was and is an alſufficient Sauiour and redeemer: for beeing to this purpoſe anointed with the holy Ghoſt and with power, he cannot but be able fully to worke and abſolue the worke of mans redemption. This

None can be capable of the office of a redeemer or Mediator but Chriſt, becauſe non was ſo anointed as hee.

is not a worke to be committed to any King, or Emperour, nor the greateſt ſtate and Potentate in the earth, no nor to any Angel or Archangel in heauen: none of theſe are fit for it, becauſe none are capable of this anointing with the holy Ghoſt and with power, but hee alone: who therefore is able to ſubdue all the Deuils of hell, though they come ruſhing vpon him all at once; to ouerthrow all the armies of hell, ſinne, death, and damnation, aſſalting himſelfe and members with all their might and force: in a word, able to make his enemies (although principalities, and powers, neuer ſo mightie, and neuer ſo cruell) his very footſtoole. 1 A greater *King* then Salomon is here, who not only can tread downe his enemies, but giue vs ſtrength alſo ſo to doe: who not only can giue vs lawes, but of his fulneſſe grace to keepe them. God hath anointed him King, and ſet him vpon his throne, and endued him with rare gifts fit for gouernment; in all which regards we owe vnto him ſimple and abſolute obedience. 2 A farre more excellent *Prieſt* alſo then Aaron is here, Heb. 8. 6. he is not anointed to offer the blood of buls, or goates, but to offer himſelfe a ſweete ſmelling ſacrifice, and that not often, but once for all: neither doth he offer onely this ſacrifice, but by this ſpirit and power with which he is anointed, he applyeth it to his Church: neither neede he offer for himſelfe as they, becauſe he was a holy, harmeleſſe, and vndefiled high Prieſt: Heb. 7. 26. neither doth hee onely pray for his Church, but meriteth alſo to be heard, is neuer denyed, *neither euer dieth, but liueth* 25. *for euer to make interceſſion for them.* 3 A more famous *Prophet* then Moſes is here anointed: he was but a ſeruant in the houſe, this is the ſonne: Moſes was but the inſtrument, this is the author of the word he deliuereth: Moſes could teach but the eare, this Prophet teacheth the heart: Moſes was a Miniſter of the outward circumciſion, this circũciſeth, or rather baptiſeth with the holy Ghoſt and with fire: let not vs therefore diſpiſe him that *ſpeaketh from heauen:* for if *they eſcaped not which refuſed Moſes that ſpake on earth, much more ſhall not* Heb. 12. 25. *we eſcape if we turne away from him that ſpeaketh from heauen:* And can we want reaſon? 1. In his anointing we are commanded by a voice from heauen, *heare him,* Matth. 17. 5. 2. he deliuereth the whole will of his Father, we ſhall therefore be perfectly taught if we heare him. 3. we may ſafely reſt in his doctrine, becauſe with him are the treaſures of wiſedome. 4. In a word, he hath onely the *words* Ioh. 6. 68. *of life euerlaſting, and whither ſhould we goe?*

2 Secondly, hence we learne, that ſeeing euerie beleeuer is anointed with Chriſt, and in Chriſt, we muſt all be carefull to finde this holy oyle running downe from the head vpon vs the members: 1. Ioh. 2. 27. *The anointing which yee receiue of him dwelleth in you.* And indeede our verie name of *Chriſtians*, putteth vs in minde that we muſt haue our meaſure of that oyle of grace which was pow-

Euery Chriſtian muſt partake of Chriſt his anointing.

red on Chriſt without meaſure: ſo as if we carrie the name and title of Chriſt, we muſt ſee that the nature and gifts of Chriſtians appeare in our liues: Rev. 1.6. he hath made vs *Kings* and *Prieſts* vnto God. And it was long before propheſied of the Church of the newe teſtament, that the ſonnes and daughters of it ſhall *propheſie*: and all this by vertue of this anointing. Adde hereunto, that Chriſt is not perfectly anointed til his Church be: for Chriſt may be ſaid to be anointed two wayes: either *properly*, in his owne perſon, as conſidered in himſelfe; or *figuratiuely*, by the vſe of Scripture, as he is the head of his Church, which ioyned vnto him, maketh vp *whole Chriſt*, as the fathers call him, or *myſticall Chriſt*. Thus Paul calleth Chriſt vnited with the Church, by the name of *Chriſt*, 1. Cor. 12.12. we muſt therefore helpe on the perfection of this latter, ſeeing he is alreadie perfect in the former.

Ioel. 2.28.

Chriſtus totus vel Chriſtus myſticus.

To this purpoſe euery man muſt become a *King* (for ſo he is if he partake of Chriſts anointing) in beeing euer in the field in combate againſt ſinne, in taking vp armes againſt Satans helliſh power, in getting daily dominion ouer his owne rebellious fleſh, and wicked luſts. For if thou beeſt a Chriſtian, thou haſt ten thouſand rebells to encounter, and as many ſtrong temptations and luſts againſt which thou muſt ſtand out to victorie: and here faith muſt be thy victorie, which grace is attained by this anointing. But, Oh the miſerie of infinite

Euerie Chriſtian muſt be a King.

numbers euery where meere bondmen, and captiue caytifes to Satans ſuggeſtions, and held down vnder the power and tyrannie of their owne luſts, in whome there is no reſiſtance, no fight, neuer a ſtroake they ſtrike againſt their owne ſinnes: the ſtrong man is gone away with all, verie cowards againſt the deuill, nay couragious champions for him, and yet will be called Chriſtians: no, no, there is neuer a droppe of Chriſtian blood in ſuch; this anointing as yet neuer came neere them; here is no ſpirit, no power, but ſuch as ruleth in the world.

Againe, thou that wilt be a Chriſtian, muſt be a *Prieſt* to offer *vp thy ſelfe*, ſoule and bodie, an acceptable *ſacrifice* of ſweet ſmell vnto the Lord: to offer vp thy prayers and prayſes, the *calues of thy lippes*: theſe are the *odours* of the Saints; to offer vp thy *ſinnes* to be *ſacrificed* and ſlaine by the knife and ſword of the ſpirit in the Miniſterie of the word: to offer the ſacrifices of almes and mercie, with which *ſacrifices God is well pleaſed*: to offer the ſacrifice of a *broken and contrite heart*, which the Lord deſpiſeth not: and laſtly, to offer, if neede require, thy life, and deareſt blood for Chriſt and his profeſſion. But how many titular Chriſtians be there, who indeede are no better then Belzebubs Prieſts; who offer their ſoules, their bodies, their ſences, themſelues, wholly to the ſeruice of the deuill, in ſinne and vnrighteouſneſſe: for praier and praiſe, they curſe, ſweare,

And a Prieſt, Rom.6.13.

Reu.5.8.

and blaſpheme moſt remorſeleſly; feirce and hard hearted in themſelues, and vnto others; and ſo farre from this anointing, as many of the Heathens, who neuer heard of Chriſt, would be aſhamed of them, and wonder what kind of God that Chriſt ſhould be, by whome they will be called.

And a Prophet.

Laſtly, thou muſt be a *Prophet:* thou muſt haue the knowledge of God in thy ſelfe, thou muſt hold it out; and impart it vnto others within thy family and without: for to this thou art anointed, as alſo to hold out Chriſt in a conſtant profeſſion: which tyeth euery man to know and acknowledge the truth of God, that he may be able to propagate it to others; but eſpecially Miniſters, Magiſtrates, Parents, and Maſters, whoſe ſpeciall calling, beſides the generall, faſtneth this dutie vpon them. Theſe are the cheife things (to which others might be added) wherein euery Chriſtian ought to teſtifie himſelfe anointed by Chriſts anointing, that hee communicateth as well in his graces as in his name, and that he hath receiued ſome good meaſure of that oyle of grace, which was powred out vpon him without meaſure: for as in the head, the *Godhead* dwelleth bodily, ſo in euerie member, though not the Godhead it ſelfe, yet a *diuine natrue* is apparant, 2. Pet. 1.4. Now this godly nature is nothing elſe, but thoſe excellent renewed qualities and precious gifts, which the holy Ghoſt beſtoweth vpon the rege-

θεοτης

θειοτης.

regenerate by meanes of this anointing, and is oppoſed to naturall luſt and corruption in the ſame verſ.

Who went about doing good,]

Now we come to Chriſts execution of his office, according to his former calling and furniſhing. For no ſooner receiueth he gifts and calling from his father, but he manifeſteth and putteth forth the ſame in moſt painefull preaching, and moſt powerfull working of miracles; which hee did not for a brunt, or by ſtarts, and fitts, but he *went about* doing good. By which words is noted his diligence, in abſoluing and finiſhing his courſe within his vocation and calling: not ſeeking herein himſelfe, nor the praiſe or applauſe of men, nor the kingdomes of this world, but denying himſelfe and glorie, ſpent his whole life in doing *good* vnto others; ſuffering himſelfe to be ſubdued vnder a moſt ſhamefull and curſed death; that hee might bring others to life, who were as yet his enemies, and lying in the ſhadowe of death. Wherein he propounded himſelfe a worthy patterne and example of imitation, vnto all ſuch as haue receiued gifts, and calling to any office in Church, or common wealth: who are not to hide in a napkin thoſe talents, but bring them forth, and traficke with them: and that not for their priuate, as ſeeking themſelues; but for the common good: and not for a ſtart or brunt, but thus to finiſh their courſe, holding out in well doing vnto the ende. Note.

Thus if we ſhall doe, we ſhall be conformable vnto Ieſus Chriſt, acceptable to God our Father, profitable to our brethren here on earth, and ſhall treaſure to our ſelues an excellent weight of glory in heauen. But how many be there, who hauing receiued many talents, and charge to traffique with them, bury their gifts, and forget their charge; againſt whom the fearefull ſentence is not only paſſed, but halfe executed alreadie; his talent is taken from the ſlothfull ſeruant; there now remaineth nothing but the binding of him, and caſting him into hell. And would this were not too true, not in many Miniſters only, but euen in numbers of priuate Chriſtians; who haue had both gifts and calling to teach and pray in their families; but haue wilfully loſt them for want of the carefull vſe of them.

Now more ſpecially, this going about of Chriſt doing good, ſtandeth in two things. The former, in curing the deadly diſeaſes of mens ſoules, by moſt holy and ſauing doctrine, reuealing his Fathers whole will, and teaching the things of the kingdome, not coldly, as the Scribes, but in moſt powerfull manner: ſo as his verie enemies were forced to ſay, *neuer man ſpake as this man doth.* The latter, in curing the bodies of men alſo by moſt powerfull miracles: one kind whereof which was moſt eminent (namely the healing of Demoniaks) is put for all the reſt in the words following: by both which meanes he ſhewed himſelfe a mercifull Sauiour, and the cheife Phiſicion both of ſoule and bodie, and in one word, the verie healing God. Of both which points we are to ſpeake ſomething, ſeeing the former is the principall and included in this latter; and theſe latter were but ſeruants vnto the former. It is true that the Iewes were more affected with his miracles then with his doctrine, inſomuch as they were often wholly carried after him for the bread and belly ſake. Which ſeemeth to be the reaſon why the Apoſtle Peter ſpeaketh more plainely of theſe, as beeing better obſerued, and more ſparingly of his doctrine which was not ſo great a rayſer of his fame as theſe were: but it muſt not be ſo with vs, who look for ſaluation by his moſt holy doctrine, but cannot by his miracles.

Chriſt went about doing good in diſperſing euerie where moſt holy doctrine.

And firſt for his *Doctrine*; the calling of our bleſſed Sauiour beeing to ſeeke and ſaue that which was loſt, to reduce the loſt ſheepe of the houſe of Iſrael vnto the fold, to finde the loſt goat, to call ſinners vnto repentance; how all his life was thus taken vp, were too long in euery particular to manifeſt. To omit his priuate life which was nothing but an encreaſing in wiſedome and fauour with God and man. After his ſolemne and publike inauguration, he ſhewed himſelfe a perfect mirrour of goodneſſe, both in the more generall parts of his propheticall office; as alſo in the more ſpeciall practiſes of it. For the *former*, how faithfull was he in all the houſe of his Father; not as Moſes, who was but a ſeruant, but *as the Sonne*, who from the boſome of his Father brought and deliuered a moſt perfect word of truth; yea, who was not only the bearer of it, but the verie author of all truth. And therefore according to his power and commiſſion, reformed the law corrupted with falſe gloſſes of the Phariſies, and eſtabliſhed it: preached the Goſpel, and diſperſed it, by himſelfe, his Apoſtles and other *teachers* after them raiſed by himſelfe and fitted with gifts thereunto for the gathering of the Saints: inſtituted, and miniſtred the Sacraments of the new Teſtament after the aboliſhing of the old: framed and preſcribed a perfect forme of prayer, vnto which all ours muſt be ſquared: deliuered (as Moſes) a patterne of the Temple and all things therein; namely, an abſolute forme of externall gouernment for the perpetuall vſe of the Church, for the well ordering and cutting off diſorders in it. And for the *latter*, how carefull was he to take all occaſions to inſtruct particular perſons in the will of his Father; nay not only to *take*, but euen *ſeeke* them, that ſo he might make offer of the greateſt good, that euer men in this world could meete withall. If his Diſciples only ſpeake of bread, hee telleth them he hath other bread that they know not of. If a poore woman meete him while ſhe goeth to draw a bucket of water, he preacheth vnto her of the water of the well of life. If hee looke vpon the ſunne, he takes

Eph. 4.

occaſion thence to inſtruct thoſe who were about him, that he is the light of the world, and that whoſoeuer follow him, walke not in darkneſſe. If hee ſee but a little child, hee thence taketh occaſion to inſtruct his followers in the doctrine of humilitie, innocencie, and meekneſſe. If he doe but heare of his mother and brethren, hee taketh occaſion to ſhew his ſpirituall kindred, and acquaintance. And in *both theſe* how meekly, gently, humbly, yea and compaſſionatly did hee carrie himſelfe towards thoſe that were any way teacheable, howſoeuer in publike, and againſt gainſayers he taught with maieſtie and as one hauing authoritie. Beſides this, how boldly and diligently went he about, preaching the will of his Father in the midſt of dangers, diſcouragements, and reproaches which were raiſed againſt him: not only when they lay in waite to catch him in his ſpeach, but euen to attach his perſon to miſcheefe him. How often did the Iewes take vp ſtones to ſtone him? how did the people aſſault him to throw him downe headlong from the toppe of an hill? how many other deadly dangers eſcaped he, and yet in the midſt of death could not be diſcouraged, nor ouercome of their mallice, but ouercame their euill with goodneſſe.

Math. 18. 3.

Math. 12. 50.

Ioh. 16. & 10.
Luk. 4. 29.

Vnto which moſt holy courſe of doctrine, if we adde his moſt innocent life, in which was no ſpot or error; it addeth alſo grace and glorie to his doctrine. Neuer went any before him, or can doe after him, doing good as he did: for he neuer did otherwiſe;no word or deede euer proceeded from him, but was anſwerable to the lawes perfection: ſo as the Church may wel ſing out his beavtie from toppe to toe which is euery way matchleſſe and incomparable. Cant 5 10.

Secondly, Chriſt went about doing good by many miraculous actions, all of them directly tending to the good of man. The eſpeciall vſes of them all were three. Firſt, to confirme the truth of his diuine perſon, Ioh. 10. 24. *tell vs plainely if thou beeſt the Chriſt*; to which Ieſus anſwered, *The workes which I doe, beare witneſſe of me*: and againe, *If I doe not the workes of my Father, beleeue me not*: and Ioh.2.11. *This beginning of miracles did Ieſus in Cana of Galilee, and ſhewed forth his glorie.* *Secondly*, to confirme the truth of his office: thus the Iewes could ſometimes confeſſe, that he was a teacher ſent of God, Matth. 22.16. and Nicodemus affirmed, that no man *could doe ſuch things vnleſſe God were with him*: and Ioh.6.14. Then the men when they *had ſeene the miracle*, ſaid, *This is of a truth the Prophet that ſhould come into the world.* *Thirdly*, to confirme the truth of his doctrine, and conſequently our faith in the ſame: Ioh. 11. 14. *Lazarus is dead, and I am glad that I was not there for your ſakes, that yee may beleeue*: and cap. 14.11. *Beleeue me at leaſt for the workes ſake.*

Vſe of Chriſts miracles threefold

1

2

Ioh.3.2.

3

Obiect. But the Prophets and Apoſtles alſo wrought miracles, and therefore they cannot argue him more extraordinary either for his perſon, or office, then they were? *Anſw.* Yes, becauſe there was great difference betweene his miracles, and thoſe that were wrought by Prophets and Apoſtles. For howſoeuer all of them conſpired in the maine ende of them; which was to confirme the ſame doctrine, together with the diuine perſon, and office of Ieſus Chriſt: as alſo in the ſubſtance of them, all of them in both beeing ſuch workes as tranſcend the power, reach, and lawe of all nature created, yet differ they much, 1. in the manner of working: Chriſt wrought his miracles by his owne power and ſtrength, Luk.6.19. *The whole multitude ſought to touch him, for* vertue went out of him, *and he healed them all.* But they wrought by Chriſts power, and acknowledging themſelues but inſtruments, diſclaime all power in themſelues, that all the glorie might be Chriſts, whoſe alſo the workes done in and by them are: Act. 3.12. *Why ſtand yee gazing on vs, as if wee by our owne power or godlineſſe had made this man goe? The God of Abraham, Iſaac, and Iacob, hath glorified his ſonne Ieſus,---and his name hath made this man ſound,* verſ.16. Yea in the working they ſhewe themſelues inſtruments: As, Moſes commandeth the ſea, but he is bidden take his ſtaffe: Elizeus diuideth Iordan, but he muſt vſe his cloake: Ioſhuah diuideth Iordan, but by meanes of the Arke: but when Chriſt commeth to ſtill the ſea, he doth it by his verie word, and command, which is ſo power-

Difference betweene the miracles of Chriſt, & of the Prophets and Apoſtles.

1

2.Kin. 2.13. Ioſh.3.13.

full, as the very ſenceleſſe creatures obey it. So alſo the Apoſtles in working miracles, alwaies chãge their ſtile from Chriſts: Act.3.6. *In the name of Ieſus Chriſt I ſay to thee, riſe and walke:* Act.9.34. Peter to *Æneas*, *Ieſus Chriſt maketh thee whole, ariſe.* But Chriſt comming to a ſicke perſon, ſaith, Mar.5.41. *Maide, I ſay to thee ariſe:* yea to a dead man, as to *Lazarus, I ſay to thee ariſe.* So the Apoſtles in caſting out devills, commanded them in the name of Ieſus *Chriſt to come out*, Act.16.12. But Chriſt ſaith, *Come out of the man thou vncleane ſpirit,* charging them in his owne name.

2 2. The Prophets and Apoſtles had not that habituall power to worke miracles, when they would nor could not at any time, but euen then when they were commanded by the ſpirit. But Chriſt could when he pleaſed, not beeing at the command of any other; but hauing euer that power with him which could command whole nature: ſo as Chriſt onely went about doing good by his owne power and word, and no Prophet or Apoſtle could ſo doe it; and this power was habituall in him, which in them was preſent onely in ſome extraordinarie motion.

Queſt. But was not the holy doctrine of Chriſt ſufficient and powerfull enough of it ſelfe without miracles? *Anſ.* His doctrine was ſuch as ought to haue beene receiued for it ſelfe, if there had beene no addition of miracles, which onely ſerue to helpe our weakeneſſe, whoſe incredulitie is ſuch, as except wee *ſee ſignes and wonders, we will not beleeue:* whereas we muſt ſtriue to ſay with the Samaritans, that we beleeue *not now* for the miracle, but becauſe our *ſelues haue heard* him. *Obiect.* But how can theſe miracles infallibly confirme his doctrine or perſon, ſeeing it is graunted to wicked men alſo to worke miracles: as Pharaohs inchanters, Simon Magus, the Man of ſinne; yea one may remooue mountaines who wanteth loue: and many ſhall ſay in the day of iudgement; Lord, wee haue caſt out deuills *in thy name*, and done *many great things*; to whom he ſhall anſwer, depart from me, I neuer knewe you. *Anſw.* There is maine difference (beſides the former) betweene the true miracles of Chriſt himſelfe, and his Apoſtles; and all thoſe wonders and ſtrange things which God iuſtly permitteth to be effected by Satan, and his inſtruments. 1 Firſt, in their ſubſtance or beeing: for in a true miracle, the thing is the ſame that it appeareth to be, and hath true and reall, and not onely ſeeming effects. Moſes produced a true ſerpent, and very blood; whoſe effects were the eating vp of the enchanters rods, and the killing of the fiſh: but the other are lies, and not the things which they ſeeme to be, called by the Apoſtle *lying wonders*: meere ſorceries, iuglings, ſleights, deluding the ſences; in ſtead of Samuel himſelfe, offering but a ſhape or appearance of him to Saul. Thus Pharaohs inchanters by iugling, made no ſerpent, nor blood, but the appearance of both:

Ioh. 4. 48.

42.

Difference of the miracles of the Apoſtles, and wonders wrought by the helpe of Satan.

2. Theſ. 2.

Exod 7. 22. and 8 7.

for the text ſaith expreſſely, it was done by *ſorcerie*. Such lying wonders are the Popiſh miracles, the ſweating of their images, the bleeding of ſome of their hoaſts, the motions of their images, their ſpeach, their weeping; moſt of them effected by ſlight and knauerie; and many other by ſorcery and iugling. *Obiect.* But was not that a true and reall effect of the deuill, when he ſtirred vp winds, and blewe downe Iobs houſe, and ſlew his children? *Anſ.* Yes, but no true miracle, becauſe it was done mediately by the naturall cauſes, for he knoweth well the matter of windes, and the manner of generating them, and by Gods permiſſion can gather much matter together, and ioyne himſelfe with it, to make it farre more violent, raging, and fitting to his purpoſe then ordinarie; but all this while exceedeth he not the compaſſe of nature, which all true miracles doe. The like muſt be ſaid of the fire which he brought downe from heauen vpon the cattle and ſeruants of Iob, he created it not, for creation is the ſole and proper action of God; but added combuſtible matter together and brought fire to it, by his power and agilitie. And thus alſo he infected the aire, corrupted Iobs humors, and ſmote him with ſore boyles from top to toe. In one word, all the worke of Satan, and his inſtruments in ſuch ſtrange euents, is nothing elſe, but either, the deceiving of the ſenſes, or coniunction of naturall cauſes to deceiue by. And by the way, let the Romane Church conſider what kind

Vel ludificatio ſenſus vel occultarum naturalium cauſarum coniunctio.

of miracle their tranſubſtantiatiõ is; ſeeing in euery true miracle, euerie thing is as it appeareth to be; and there is no appearance but of bread.

2 *Secondly*, in the end and vſe: true miracles alwaies confirme true doctrine, alwaies tend to the glorie of God, and ſaluation of men; but all theſe falſe miracles, as they be lyes, ſo they tend to lyes; to confirme falſe doctrine, to impaire Gods glorie, to hinder the ſaluation of men, yea to further and haſten their damnation. The miracles of Moſes tended to the diſmiſſing of Gods people according to Gods commandement, that himſelfe might be ſerued, his people eaſed, and Pharaoh himſelfe (if it might be) freed from deſtruction: but the lying wonders of Iannes, and Iambres, (for they were the Sorcerers that reſiſted Moſes) tended to hold them in Egypt ſtill, againſt the expreſſe commandement of God; to harden the heart of Pharaoh, and reſiſted the power and glorie of God, and the good of his people, yea of Pharaoh himſelfe and his land. By which rule if we ſhall examine Popiſh miracles, we ſhall euer finde them brought to confirme ſome vntruth, which hath no ground in the word to ſtand vpon; as to prooue image-worſhip, prayers to the virgin Marie, Saints, Angels and dead men; Pilgrimages, Monaſticall life, with ſundry other orders, Chriſts reall and bodily preſence in the conſecrated hoſt, the veritie of their moſt idolatrous maſſe. To which or the like pur-

poſes let them bring in their whole legend; we are to adiudge their miracle-mungers no better then Pharaohs inchanters; nor the miracles themſelues no other then the lying wonders of Antechriſt, which cauſe men to beleeue lyes who haue not receiued the loue of the truth.

3 Thirdly, they differ in the manner of confirming doctrine. For neuer was any deuiſe ſo powerfully confirmed, as the doctrine and religion of Chriſt which we profeſſe. For as it is ſaid of Pharaohs inchanters, after that Moſes had brought the lice, that they aſſaied to doe the like, but could not; ſo in admirable wiſedome hath the Lord put forth his mightie power, in effecting ſuch miracles for this doctrine, as he neuer ſuffred to be wrought for any other. For this only hath hee ſtaied and pulled backe the courſe of ſunne in the heauens; letted the fire from burning, deuided the ſea and made it ſtand as a wall; raiſed not the ſicke only to health, but the dead to life: ſtrengthned decrepit perſons to beget and conceiue; yea more, ſet a part a virgin to beare a Sonne. Let Popiſh impoſters leaue to bragge of ſtraw-miracles ſuch as was taken vp at Garnets execution; and their childiſh miracles, as their late London boy; and ſhew vs ſuch as theſe. Let vs heare (but without impoſture) of ſuch as ſpeake with new tongues; driue away ſerpents, and drinke deadly poyſon and hurt them not; but neuer was any other doctrine thus confirmed: and whatſoeuer

Exod 8.17.

ſignes and wonders are wrought to weaken any part of this truth, or eſtabliſh any doctrine not grounded therein, as we are commanded, ſo we hold them all accurſed.

Chriſts life was not monaſticall, but he conuerſed with men to doe good vnto them

Vſe. 1. In that Chriſt went about doing good, we note that as his perſon was a perfect mirror of all goodneſſe; ſo his life was no monaſticall or cloyſtered life: but his delight was with the ſonnes of men, hee eate with them, drinke with them, more familiarly conuerſed with them then Iohn did, that he might ſtill take occaſion to doe them good, and communicate vnto them of his fulneſſe of grace. Neither was his life an idle, delicate or pompous life, neither ſwelled hee with abundance and wealth: but poore, meane, induſtrious, and painfull: hee continually went about doing good. From whom how many Miniſters are degenerate; who profeſſing themſelues ſeruants, would be loath to be as their Lord was; ſome ſetting vp themſelues as it were a a fatting in a courſe of eaſe and delicacie: *feeding themſelues* (not the flocke) *without feare*; others climbing with reſtles deſires to honours and preferments: others inceſſantly thirſting (as if they had a dropſie) after mony and profits, ſeruing their Maſter only to carrie the bagge: others are doing perhappes, but little good they doe in their places; their doctrine is ſo cold, ſo indigeſted, or their liues ſo ſcandalous, ſo offenſiue; or their hearts ſo corrupt and cankred, as they rather oppoſe themſelues to the doing or doers of good; amongſt all whom, the Maſter is out of ſight, and out of minde.

2. Seeing Chriſt by this going about and doing good, ſhewed himſelfe to be that Prophet, whom God would raiſe like Moſes, *mightie in word and deede*: we are hence bound to beleeue him, and his holy doctrine ſo ſurely confirmed by ſo many and mightie miracles; that ſo we may auoid that fearefull hardning ſo long before prophecied to befall the Iewes, *Who though he had done many miracles before them, yet beleeued not they on him*: and attaine alſo the bleſſedneſſe of thoſe that beleeue, without deſiring to ſee any more new miracles. For is not the doctrine we profeſſe ſufficiently confirmed alreadie? an indenture once ſealed, is confirmed for euer, and needeth no new ſeales to be ſet to it: men doe not euer water their plants, but only till they be rooted: euen ſo the Lord out of his wiſedome would water with miracles the tender plant of his Church, till it was rooted in the world and brought on to ſome ſtrength and ſtature; but afterward thought all ſuch labour needleſſe. If men will broach and bring into the Church new doctrines, and deuiſes of their owne (as the Romiſh Church doth at this day) it is no meruaile if they ſeeke after new miracles to obtrude them withall: but if men will profeſſe the ancient doctrine of the Prophets, Apoſtles and Chriſt himſelfe, to gape after new miracles,

Deut. 18. 15.

Read Ioh. 12. 37, 38.

The ancient doctrine of the Church needeth no new miracles to confirme it.

racles, were too lightly to eſteeme of the old; and
account of theſe powerfull workes of Chriſt himſelfe
and his ſeruants no better then ſome nine
daies wonders.

3. As Chriſt went about doing good, ſo muſt we — Chriſtians muſt imitate Chriſt in doing good.
alſo imitate his worthy example, taking, yea ſeeking
occaſions to doe good vnto all, and that readily,
ſeaſonably, cheerefully, to our power, yea and
if neede be, *beyond it*. And to ſpurre vs hereunto, — 2. Cor. 8.3.
beſides this example of Ieſus Chriſt, wee haue 1. — Reaſons.
the *commandement* of God, charging vs not to forget — I
to doe good and diſtribute, with which ſacrifices — Hebr. 13.
he profeſſeth himſelfe to be wel pleaſed: whoſe
children if we would be, we muſt let the ſtreames
of our fountaine alſo runne to the refreſhing and
releeuing of others; as he beeing the fountaine of
all good, cauſeth his ſunne to ſhine, and raine to
fall vpon the good and the bad. Secondly, we are — 2
euerie way fitted to doe good, hauing, 1. *callings* — 1
wherein to abide to the good of others as well as
our ſelues. 2. our *liues* further leaſed and lengthned — 2
vnto vs, that in them we ſhould glorifie God,
in making our election ſure, and furthering our
owne reckoning by doing good vnto others. 3. a — 3
moſt *pretious time* of libertie, peace, plenty, and
proſperitie, that vnleſſe we bind our owne hands,
we cannot but be doing good *vnto all, eſpecially the* — Gal 6.
houſhold of faith. 4. fit *obiects* of doing good are neuer — 4
wanting vnto vs. For 1. the *poore* we haue alwaies
with vs, the miniſters of Ieſus Chriſt, and

other his members that ſtand in neede of vs; and many of Gods deare ones are oppreſſed and diſtreſſed, that we might neuer be vnmindfull of the afflictions of Ioſeph. 2. We haue with vs ſtore of *good* men, who haue moſt right to our goodnes, the ſonnes of God, the members of Chriſt, the temples of the holy Ghoſt; to whom, whatſoeuer we doe, the Lord doth accept and account of it as done to himſelfe. 3. We haue in the worſt of all Gods image which is louely, our owne nature which ſhould drawe vs to reſpect, if not the man, yet manhood or humanitie in him: and for ought that we know to the contrarie by the rule of charitie, we muſt hope that they may participate in the death of Chriſt, as well as our ſelnes. 3 Laſtly, we are prouoked to doe good by that bleſſed reward which God of his mercy hath promiſed to all thoſe good and faithfull ſeruants, who when their maſter ſhall come, ſhall be found well doing.

And healed all that were oppreſſed of the deuill: for God was with him.

The Apoſtle proceedeth to prooue that Chriſt was anointed with the holy Ghoſt, and with power; becauſe he was able to reſcue out of the hands of the deuill ſuch as he oppreſſed and played the tyrant ouer, God hauing in iuſtice put them vnder his power. Now although Chriſt did moſt powerfully ſpoyle Satan of his dominion which hee had in the ſoules of men; this beeing the maine cauſe of his appearing, that hee might looſe the workes of the Deuil there: yet the words here vſed in the originall, reſtraine the ſence, to the curing of the bodies of men, which, being poſſeſſed, were moſt miſerably captiuated, tormented, and vexed by the deuil. The word (*healing*) is firſt and properly applied to the bodie; and the word tranſlated *oppreſſed*, is neuer vſed elſewhere in the Scripture but once in Iam. 2. 6. and there is taken for bodily oppreſſion, and not ſpirituall: for ſuch is mans miſerie by the fall, that by Gods iuſt permiſſion, his bodie and ſoule, which before were ſweet habitations of Gods holy ſpirit, are both of them become harbors, and rooſtes for deuils and wicked ſpirits: and theſe ſometimes ſtrike the minde with lunacie and frenſie: and ſometimes abuſe the bodie of man to the hurt of it ſelfe and others. Hence is it that the Scripture giueth vs example of ſome out of whom Chriſt caſt out but one deuil: as Mark. 1. 23. and the Cananitiſh womans daughter, Matth. 15. 22. of others out of whom hee caſt out moe, as out of Marie Magdelen, ſeauen, and out of the man that kept among the graues, verie many: for they ſaid they were a legion, which though it be a certaine number put for an vncertaine, yet muſt the number be very great: for ſome account a legion to be twelue thouſand and fiue humdreth. And the leaſt I read it accounted, is ſix thouſand, ſixe hundreth, ſixtie and ſixe. And this may caſt downe the pride of fleſh, which is readie to puffe vp it ſelfe; ſeeing

ἰώμενος τοὺς καταδυναστευομένους

Varro.

that now the verie bodie,by the forſaking of God, and his iuſt deſertion of it, is, or may become the habitacle of a whole legion of deuils and wicked ſpirits. And againe to vphold his hope in the midſt of ſo many enemies, it may be obſerued, that as God ſuffreth many, euen a legion of Deuils, to hurt one man; ſo hee hath many good Angels to pitch about a godly man to helpe him againſt them. Neither doth the Scripture ſpeake of one ſpeciall Angel, aſſigned to euery ſpeciall man, but for our more full comfort, that they are all ſet about vs to keepe vs in our waies; and that all of them are miniſtring ſpirits for the good of thoſe that are *heires of ſaluation.* When God opened the eyes of Eliſha his ſeruant, he ſaw multitudes, euen a mountaine full of them, ſet as it were in battell arraie for the defence of them beeing but two.

Heb. 1.14.

Now in theſe words,three points muſt be conſidered. *Firſt*, that there were *many* poſſeſſed with deuils whom Chriſt healed. *Secondly*, that thoſe who were ſo poſſeſſed, were wonderfully oppreſſed, the deuil exerciſing a wofull tyrannie ouer them. *Thirdly*, that the power of Chriſt was mightily manifeſted in their deliuerance.

Many were bodily poſſeſſed with Deuils in Chriſts time.

For the firſt of theſe. We read of many that were in thoſe daies poſſeſſed both in Iudea,in Galily, and the coaſt of the Gadarens. Which occaſioneth the moouing and reſoluing of two queſtions. 1. Why the Lord ſuffreth the Deuill to take vp and poſſeſſe the bodies of men. For we muſt not conceiue that Satan hath any ſuch power further then it is granted him from God.

Hereunto I anſwer, that the Lord in great 1. wiſedome, 2. iuſtice, and 3. mercie, doth permit this vnto Satan. 1. Many are of the ſect of the Saduces in this behalfe, and will not beleeue that there are Angels, or Deuils, or reſurrection, till they ſee in ſuch wofull ſpectacles as theſe are, ſencible demonſtrations of it in effects aboue nature. 2. Hee iuſtly permitteth it, partly to puniſh the ſinnes of the parties themſelues poſſeſſed, partly alſo the ſinnes of others, as either ſuch as they belong vnto, or others who often ſuſtaine great harme from ſuch parties. 3. In great mercie hee propounds vs ſuch examples of his diſpleaſure; partly that we might be more watchfull againſt ſinne, attended with ſuch fearefull euents; and partly to make vs flie to Chriſt, the ſeed of the woman, and cleaue faſt vnto him, that by his power, Satan may be troden vnder our feete. 4. Further ſuch ſpectacles ſhew, that the very Deuils themſelues are Gods creatures, and part of that great hoaſt; all which ſerue vnder their Lord to puniſh his enemies ſinne. Many wicked perſons are hence giuen vp by God vnto the Deuil, as the condemned perſon is deliuered into the hands of the hangman, that he might execute the Lords moſt righteous ſentence: thus is that wicked ſpirit which haunted Saul, called the *ſpirit of the Lord,*

Reaſons why God ſuffereth Satan to poſſeſſe men bodies, 4.

Rom.16.

1.Sam.16.18.

becauſe hee was the miniſter of God to execute that iudgement vpon him. And theſe are the Lords ends herein, which hee would haue carefully obſerued in all ages; and that men ſhould not look vpon ſuch examples without returne of glory to God, and reaping good to themſelues. Satan, I grant, propoundeth vnto himſelfe another end, which is to delight himſelfe in the vexation, and torment of ſuch miſerable men; but yet for the former cauſes, and to heape vp the damnation of the deuils themſelues, he ſuffreth them by their own moſt wicked wills to bring his moſt righteous will to paſſe.

VVhy we read of ſo many poſſeſſed in Chriſts time aboue all former times.

The ſecond Queſtion is, why there were ſo many poſſeſſed in Chriſts time aboue all the times before him? *Anſw.* 1. Becauſe the Deuil knew his time was ſhort, and that the Sonne of God was euen now appearing to deſtroie the workes of the deuil, and therefore hee more beſtirred him then euer before. So likewiſe in theſe laſt times, hee applieth his worke, and ſhall doe euery day more buſily then other, as his time draweth faſter on. Rev. 12. 12. *The Deuil hath great wrath, knowing that his time is but ſhort.* 2. That there might be iuſt occaſion offered to Chriſt to manifeſt himſelfe to be the true Sonne of God, and the promiſed ſeed who ſhould manifeſtly breake the ſerpents head according to al the prophecies of him: which one point had the Iewes well obſerued, they had not beene ſo groſſely miſtaken in him as they were.

Satans tyrannie againſt thoſe hee poſſeſſeth diſcouereth it ſelfe fiue waies.

Secondly, the tyrannie of the deuill ouer thoſe
whom he poſſeſſed is expreſſed, in that the text
ſaith, they were *oppreſſed by the deuill.* Now therefore
how miſerably the deuill tyrannizeth where
God giueth him leaue, we ſhall ſee by the Scriptures
in ſundrie particulars. As, 1. In that his malice 1
ſpareth not old nor young, but tyrannizeth
ouer young children, tearing, and renting, and
bruiſing them, as Luk. 9. 39. 42. and if he be ſo cruell
to children; hee will vſe no great curteſie to
thoſe that are elder. 2. Sometimes he oppreſſeth 2
men by multitudes; for although ten thouſand
men are not able to reſiſt one of theſe wicked ſpirits,
yet to ſhewe his malice, hee will ſet euen a
whole legion vpon ſome one poore creature, as
Mark. 5. 9. 3. As tyrants doe with their vaſſals, 3
force them to any thing which euen themſelues
abhorre; ſo Satan forceth demoniaks to ſuch
things, as were they themſelues, they would not abide
to heare of: he maketh them rent off their
cloathes, and runne ſtarke naked; he cauſeth them
to baniſh themſelues out of the ſocietie of men,
and liue among the graues: yea, and as tyrants
ſometimes maime their captiues of one member,
ſometimes of another, ſo the deuill ſometimes
ſtrikes them dumb, ſometimes deafe, ſometimes
altogether ſenſles: whence it is that we reade of
dumbe and deafe ſpirits; yea of ſome raging ſpirits
that neuer leaue *renting and tearing* the poore

4 creature, till he be *left for dead.* 4. Hee is not content that himſelfe play the tyrant ouer them, but Matth. 8. 28. he maketh them alſo tyrants againſt mankinde; looſing their chaines, breaking their fetters, and making them ſo fierce and cruell, as no man for feare of his life dares come neere them. How the man poſſeſſed ranne vpon the ſonnes of Sceua, and 5 wounded them, appeareth, Act. 19. 16. 5. That nothing may be added to his crueltie, he forceth them to be moſt cruell againſt themſelues, to caſt themſelues ſometimes into the fire, ſometimes into the water, and to beat themſelues with ſtones continually.

Why the Lord ſuffereth Satan not onely to poſſeſſe his creature, but thus to tyrannize ouer it: Reaſ. 4. *Queſt.* What reaſon is there why the Lord ſhould not onely ſuffer Satan to poſſeſſe his creature, but alſo thus tyrannically to abuſe and torture it at his pleaſure? *Anſ.* 1. Becauſe the word 1 teaching what a malicious enemie Satan is, men will not beleeue it, and therefore it is iuſt with God that we ſhould ſee, and ſometimes feele to our coſt, and experimentally be taught what furious hatred, and irreconciliable crueltie, our dead-2 ly enemie carrieth inceſſantly againſt vs. 2. That men might conceiue what an horrible thing it is, to be giuen vp wholly to the deuill both body and ſoule, and that in hell: there can be nothing but gnaſhing, and tearing, and horrors worſe then ten thouſand deaths, where he hath men wholly in his owne dominion. If the tyrannie of Satan can be ſo great here, we may conceiue what it is there,

or at leaſt, that it is inconceiueable. Looke ſeriouſly
vpon ſuch a pitifull ſpectacle as this is, and
thou ſhalt not need any ſuch meſſenger as the rich
man would haue ſent to his brethren, to ſignifie
his miſerable eſtate in hell. Let mockers looke vpon
ſuch an obiect, and then tell vs, whether the deuil
be ſo blacke and furious as he is ſaid to be; or
hell ſo hote as Preachers make it. 3. That the
more furious and violent the deuill ſhewes himſelfe, 3
the more manifeſtly might the power of God
and Ieſus Chriſt breake out, not onely by a word
repreſſing, but aboliſhing it altogether: the which
power when Chriſt put forth, it ſo amazed all the
beholders, that they queſtioned among themſelues,
ſaying, *What a thing is this, he commandeth* Mar.1.27
the foule ſpirits with authoritie, and they come out: for
what other ende did Chriſt aske the deuils name,
but to ſhewe his great power and glorie, who by
one word caſt out a whole legion of them. 4. That 4
we might conceiue how miſchieuouſly the deuill
inwardly worketh in thoſe minds that he poſſeſſeth
by ſinne: which tyrannie of his, although it be
little felt or perceiued, yet is it no leſſe, nay farre
greater, farre more dangerous; and which we
haue great cauſe both to feare and preuent, by ſo
much aboue the other, as we account the ſoule
more noble then the bodie; and things eternall aboue
temporall.

Now the vſe of this point ſhall be to giue a further
taſt of Satans tyrannie in the ſoules of wicked

men:

More feare-full is the tyrannie which Satan exerciſeth ouer the ſoules of men.
2. Tim. 2. 26.

men: that they may hence ſee in part what a wofull eſtate they are in; how they are in the ſnare *of the deuill, taken priſoners of him to doe his will*: which is the moſt lamentable poſſeſſion of all. For when men are giuen vp of God to Satans power to bee
1 ruled at his will, they are out of their right minds; and all the qualities and behauiours of madmen are euident in them; they are taken with dumbe and deafe ſpirits, and ſtrucke ſenſles to any thing that good is: they are tongue-tied, cannot ſpeak a good word: cannot open their mouthes to pray, or praiſe God, but when Satan looſeth their tongues they in rage againſt Chriſt, blaſpheame him in himſelfe, in his word, or in his ſeruants, or elſe their mouthes are filled with idle, filthy, and hurtfull ſpeaches; which as they are ſet on fire of hell; ſo euerie where by them kindleth Satan ſparkles of diſſention, which are blowne vp to a whole world of wickedneſſe. As little can they heare any thing that is good, their eares are ſtopped, wil heare no voice of God or his ſeruants; their eies are blinded by the God of this world; that they cannot ſee the light of the Goſpel ſhining vpon them.

2 2. Wicked men euen when their bodies are moſt decently couered, runne ſtarke naked like madmen euerie where; they teare off, and wil not abide vpon them the garments of innocencie: the robe of Chriſts righteouſneſſe they wil not put on, yet ſee they not, nor ſhame for this nakedneſſe; but as hauing put off all forehead, they bluſh not at a-

ny flagitious courſe: nay rather they glorie herein, thinking themſelues then highly commendable, when they ſweare, rage, lie, drinke, and compaſſe their filthineſſe of any kind moſt remorſleſly. In which courſes they are driuen headlong by the Devil into a bottomleſſe ſea of ſinne, as the ſwine were into the lake: out of which miſerable deſtruction, let Chriſt, or his Miniſter ſeeke to deliuer them; they rage and raile like the deuils that would not be tormented before their time. But let them offer to bind them, and bring them into order, by the yoke of Gods iudgements denounced in the word; or by the rod of diſcipline that they may not hurt themſelues and others: they breake out with more violence; ſuch bonds are but like Sampſons flaxe; they lightly caſt off all ſuch yokes from them.

3. As Satan forceth poſſeſſed perſons to wound and deſtroie themſelues and others, ſo is hee not contented with any courſe but ſuch as turne to the wickeds owne ouerthrow, and the miſcheife of ſo many as are within their power and reach: hee makes them beat themſelues with ſtones continually, caſt themſelues into fire and water; that is, into all perills and deſperate ſinnes, wound their owne bodies, deſtroie their health, ſhorten their liues through their intemperate and greedie purſuit of ſinne: but moſt of all, wound their conſciences, and let out the verie life-blood of their ſoules. And (that their damnation may be more 3

and ſeuere) hee ſtirres them vp to kill and deſtroy whomſoeuer they can meete withall: by drawing in companions and partners in their wickedneſſe, calling them to caſt in their lot with them; that ſo they may all periſh together. What a wofull captiuitie then are many in that yet ſee it not? How many poſſeſſed perſons are in euery corner, who yet will ſpit at the mention of the Deuil in defiance of him? why ſhould ſuperſticious & ſim-people be ſo afraid of bodily poſſeſſion, as that when they neeſed, or open their mouthes to take meate, they vſed to fence their mouthes with the ſigne of the croſſe, leaſt the deuil ſhould get in at that doore: and we neuer feare ſpirituall poſſeſſion to fence our ſelues againſt it? If we ſaw the deuil raging and tyranniſing, ſtriking a perſon dumb, and blind, racking his ioynts and winding his bodie at his pleaſure, we would commiſerate his ſtate, and we could not be ſo profane but to ſend vp prayers for his releaſe, as eſteeming death it ſelfe a more deſirable condition then ſo to liue. But when we ſee lewd wretches, no better then deuils incarnate, wholly ſubdued vnder the power of the deuil; & ruled wholly at his will, and euery way in an eſtate more miſerable; yet are we void of compaſſion towards them, and affection in our ſelues. We rather turne their mad pranks into a ieſt, then turne to God in prayer for their recouerie: ſo little we ſee or ſauour of the things of God and his kingdome. Thoſe that are bodily poſſeſſed or mad, ſhall be kept bound, cheyned, watched diligently from hurting themſelues or others; but many of theſe *Beldems* are at libertie in place and power to hurt and deſtroy many with themſelues, which is a manifeſt proofe, that this wofull condition is little beheld, and bewayled by the moſt, few or none complaine of it, few or none ſeeke the cure of it, though euery man neede it, as beeing naturally thus poſſeſſed euen from his childhood.

But becauſe men, if they be not openly and outragiouſly wicked with an high hand, thinke themſelues free enough from all ſpiritual poſſeſſion, and out of the reach of this doctrine: we will therefore goe a little further to ſhewe that numbers in the world, who make fairer ſhew then the former, as though this ſtrong man were quite caſt out by a ſtrõger thẽ he; are not yet got out of his power, but poſſeſſed & diſpoſed by him, and ruled at his will and pleaſure. For *firſt,* who would thinke him poſſeſſed that can fall downe on his knees, make a ſolemne profeſſion and confeſſion of Ieſus Chriſt, that he is the *Sonne of God*, and the *moſt high*; and make loud praiers vnto him, as acknowledging him to be the Lord of glorie: and yet all theſe are the ſpeaches and behauiours of a man poſſeſſed, not with one or two, but with a legion of deuills. What, doe the deuills honour Chriſt, who feare nothing more then that he ſhould be honoured, and hate nothing ſo much as he? No, but all this

Numbers of men conuinced to be ſpiritually poſſeſſed by ſundrie inſtances.

1

Mark. 5. 7.
Luk. 8. 28.

confeſſion and worſhip was by conſtraint partly, becauſe they knew him a Prince and a Iudge, whoſe power they could not reſiſt: and partly, they flatter him, to obtaine more gentle entreatie at his hands then they deſerued: ſo many a man profeſſeth Christ, but you ſhall obſerue, at leaſt he may himſelfe, that many foule ſpirits breath in him: for although he know Chriſt (as the deuills did) yet he obeyeth him not; he would faine reſiſt him if hee were ſtrong enough to make his part good againſt him: which becauſe he cannot doe, he will giue him faire words, and call him Lord and Maſter: he will pray to him in ſickeneſſe or diſtreſſe, but it is but to get out of his hands, and keepe his wonted hold ſtill. If the power of Chriſts word come neere him, hee can beginne to accuſe Chriſt, and Chriſtian profeſſion of vnpeaceableneſſe, and tormenting him before the time (for what time would pleaſe theſe that Chriſt ſhould come vnto them?) he can aske Chriſt and his miniſters what they haue to doe with him, and Chriſt ſhal be blamed, becauſe he cannot be at peace for him, if he would let him alone all ſhould be well and quiet, but the miniſtrie and diſcipline are intollerable: let Chriſt preach, and he will preach him too, ſo it be ſuch a Goſpel as bringeth no repentance or amēdment of life to himſelfe, but he may remaine where he was, euen in the graues, alreadie lodged with death. When he cannot do the greater miſchiefe that he would, he will doe the leſſer if he can: if he cannot hinder the miniſterie, he can deprave it: wherein (as in all the reſt) he ſhewes himſelfe at the command of that wicked ſpirit, who when he could no longer torment the man, would drowne the ſwine.

2 *Secondly*, although the deuill might be forced through the power of Chriſt to acknowledge him the holy one of God, ſo as themſelues might continue deuills ſtill; yet who would thinke him guided by any other then a good ſpirit of God, that ſhould extoll the ſeruants of Chriſt, their perſons, their miniſterie, their doctrine? for would any conceiue that the father of lyes would praiſe the truth? and yet marke what a large teſtimonie the deuil himſelfe in the maid gaue of Paul and Silas, *Theſe men are the ſeruants of the moſt high God, which ſhew vnto vs the way of ſaluatiō: and this ſhe did many dayes.* Act. 16.17. Why did not the deuill know that they were the greateſt enemies he had vpon earth? yes, he did, but he muſt ſomtimes transforme himſelfe into an angel of light, he muſt colour all his lyes with ſome truth which is vndeniable, he can lay all his falſhoods vpon appearance of truth; as his eldeſt ſonne Mahomet enlarged the praiſes of Chriſt, and his Diſciples to ouerthrowe Chriſtian religion withall: he hath his fetch to make men beleeue there is an agreement betweene Chriſt, and his Apoſtles, and himſelfe, or that they needed his teſtimonie; who therefore put him to ſilence, and would receiue no commendation

from him, but for praiſes returned ſharpe rebukes. Euen ſo, many men can praiſe good men and miniſters before their faces, whom they knowe to be deadly enemies to their vices: not for loue of their vertues, but leaſt they ſhould vſe them: and can call them honeſt men to trie if by that they can hinder them from doing the dutie of honeſt men, as the deuils called Paul and Silas the ſeruants of God, leaſt they ſhould ſhewe themſelues ſo by diſpoſſeſſing them. Beſides, they would ſeeme heerein to be better then they are, and therefore will honour the Goſpel, and bringers with their mouthes, whereas in their hearts they cannot abide that the doctrine of it ſhould be in ſinceritie, either publiſhed or practiſed: the name of Chriſtianitie and of the Goſpel pleaſeth them well enough, ſo as the power and fruit of it come not neere them. But as the deuill had no ſooner prayſed the ſeruants of God, but preſently he changed his coppie, and neuer left perſecuting them till he had caſt them *into priſon*, got them *ſoundly beaten*, ſet faſt *in the ſtocks*, and after ſent out of the *citie*: euen ſo, many who now commend the perſon and doctrine of the ſeruants of God, preſently (ſhewing what ſpirit guideth them) can accuſe them to be mutinous, and ſeditious, troublers of their citie and ſtate, and raiſe vp the whole citie, and ſtirre vp the wrath of the Magiſtrates againſt them, that ſo vnder pretence of the word, or lawe, or peace, or order, the true Miniſters of God ſhall bee wrongfully condemned, and caſt out.

3 *Thirdly*, who would thinke that he could be haunted with a wicked ſpirit, that can ſee his ſinne, 1. Sam. 24. 17. 18. confeſſe it with teares and indignation againſt himſelfe; openly iuſtifie the righteouſnes of Gods children? and yet in the example of Saul we ſee that a ſoule poſſeſſed of Satan may doe all this. For as it is in bodily poſſeſſion, though the deuils deſire is inceſſantly to hurt and vex the poore creatures, yet by Gods ouerruling power hee is forced to giue them ſome reſpite, and though *hardly*, yet ſometimes *departeth from them:* and not alwaies, Luk. 9. but *ſometimes* caſts them into the fire, and *ſometimes* into the water. So is it in ſpirituall poſſeſſion, the Lord for the common good bridleth often the rage of the deuil in his inſtruments, that they cannot alwaies exerciſe it as they would; but they haue their fits ſometimes, that is, ſome ſtrong luſts which Satan watcheth and putteth himſelfe into (as Iudas his couetouſneſſe invited the deuill to enter into him) and alſo ſometimes againe they haue their good moodes, and ſeeme to be come to themſelues: but long ſtay they not here, but in a moment are changed and caſt into their fits againe. Thus in a good mood, Saul could confeſſe his wickedneſſe, and Dauids innocencie, and lift vp his voice and weepe; and Dauid was now his good Sonne, and who but hee? but preſently the *good ſpirit went*, and the *euill ſpirit came vpon him*, and he became more tyrannous and furious then

euer before: euen ſo ſome there are who ſeeme to haue remorſe of conſcience for ſinne, they will confeſſe their wickedneſſe with teares, pray for pardon, promiſe amendment, begge prayers of others (as Pharaoh) one would thinke them very penitent, themſelues thinke they are ſo alſo, but the moone changeth not ſo often as theſe ſpirituall lunatiks: who hence may knowe that the euill ſpirit hath taken poſſeſſion of them, becauſe they are neuer long in a good mind. Theſe few notes in ſtead of many I thought good to ſet downe to helpe men that are deſirous to ſee how ſecretly Satan worketh in their ſoules; and how hee can cunningly moſt forceably keep poſſeſſion, when he ſeemeth moſt to diſclaime it: that thus they comming to perceiue the diſeaſe, may run out of themſelues to ſeeke for remedie. Which what it is, we are now in the next point to declare.

The third point in the words to be conſidered, is the mightie power of Ieſus Chriſt, who only could heale thoſe that were thus oppreſſed and enthralled by the deuill: and here conſider, 1. the *ground*, 2. the *proofe or manifeſtation* of it. The ground was becauſe God was, *with him*. It will be obiected, that God is ſaid to haue beene with many of his ſeruants who yet had not this power: as with Ioſeph, Ioſhuah, Moſes, and others. *Anſw.* God was indeed with them onely by manifeſting his preſence in ſome powerfull or louing effect

How God was with his Sonne, and how with his ſeruants.

which he wrought in, by, or for them. But neuer was God preſent with any of his Saints as he was with his Sonne, who had not the vertue only and power of the Godhead effectually and energetically working with him (which was all they had) but the godhead it ſelfe was after a ſort bodily with him: yea, the *fulneſſe of the godhead was not* only with him, *but in him bodily*, Col. 2. 9. as elſewhere God is ſaid, not only to be with Chriſt, *but in Chriſt, reconciling the world vnto himſelfe*, 2. Cor. 5. 19. So as hee of himſelfe performed the workes which proceeded from him (which they did not) and his actions as from himſelfe were diuine. *Queſt.* Why then doth not the Apoſtle more ſhortly and plainely ſay that Chriſt was God, as that God was with him? *Anſw.* Hee might indeed haue ſo ſaid as truly: but for the time, ſpareth the weakneſſe of his hearers, contenting himſelfe to deliuer doctrine as they were able to receiue it: in great wiſedome by little and little inſtilling into their minds the knowledge of Chriſt; and by degrees laying ſuch grounds and foundations, as whereby themſelues might more eaſily riſe to that high point of diuinitie, which the Apoſtle calleth a *great myſterie*, namely, *God manifeſted in the fleſh*. 1. Tim. 3. 16.

Chriſt powerfully treadeth Satan vnder his feete.

Secondly, for the proofe or manifeſtation of this diuine power of Chriſt, in ouerthrowing the power of Satan and treading him vnder his feet, is euident in the Scripture. The firſt promiſe that euer was made to man fallen, that this ſeede of the woman ſhould bruiſe the ſerpents head. According to which prophecie, hee, not only put Satan to flight in his owne perſon, Matth. 4. but tooke alſo his ſtrongeſt holds where he had ſtrongly fortified himſelfe in the perſons of others, as euery where the Hiſtorie of the Goſpel recordeth. Hee rebuked the vncleane ſpirits, and made them crie for greefe and anger. Hee forced them to ſilence, and would not ſuffer them to confeſſe him. By his verie word hee cheyned and bound them whom no bolts could hold, nor any other meanes ſubdue: ſuch was his power and glorie (though men ſaw little of it) that the deuils could neither flie from him, nor yet abide his preſence. A whole legion of them, ranne to meete him a farre off, and worſhipped him, moſt ſubmiſſly intreated him that hee would not torment them; and earneſtly ſued vnto him, that ſeeing they could no longer inhabit the man, they might haue power ouer the ſwine. By all which examples and many moe that might be added, appeareth what command Ieſus Chriſt hath ouer the deuils, and that by his only word hee healed all thoſe that were oppreſſed by them. *Queſt.* It is true that Chriſt hath this power and glorie in himſelfe, becauſe *God is with him*, but how commeth this power to be ſo ſauing and ſoueraigne vnto miſerable creatures who are held vnder the power of the deuil, and that moſt iuſtly. *Anſw.*

Mark 9.25.
Mark. 1.25.

Mark. 5 6.

How the power of Chriſt foyleth Satan for vs.

In healing all our diſeaſes (among which this cure is numbred,) we muſt knit and combine thoſe two things which in Chriſt were inſeperable, namely, his *glorie* and his *grace*, the latter of which maketh the former ſoueraigne vnto vs; and appeareth in two actions: in remoouing from vs the next cauſes of all our diſeaſes, namely our ſinnes. For as the Phiſicion in working a cure, firſt remoooueth the diſtempered humors of his patient which are the matter of the diſeaſe: ſo doth our heauenly Phiſicion imply, that this is the beginning of his cure, and therefore often his firſt word is, *Thy ſinnes are forgiuen thee*, and his laſt word is, *goe and ſinne no more, leaſt a* worſe thing befall thee. 2. By taking our diſeaſes vpon himſelfe, which no Phiſician doth or can doe: but this Lamb of God taketh away the ſinnes of the world, by taking them vpon himſelfe: for *hee bare our infirmities*, and carried our ſorrowes and *ſinnes in the bodie of his fleſh*, euen to the croſſe, where they were faſtned with him, buried them in his graue, yea, caſt them into hell, and there left them; by which moſt glorious triumph of his, the ſnares and fetters wherewith we were chayned to death and the Deuil, are broken, and our ſoules (as a bird) are eſcaped.

Mat 8.16,17.

Col.2.11.

Hence note, 1. That no man can caſt a deuill out of a poſſeſſed partie, or euer did as a principall efficient cauſe, but as an inſtrument, and that onely by this power of the Lord Ieſus, to whome all

Chriſt onely by his proper power caſteth out deuills.

power in heauen and earth is giuen, and to whom all the honour of this power muſt be aſcribed: for what power can countermand Satans, but onely Gods: I grant, Satan may giue place to Beelzebub, and depart his habitatiō for his greater aduantage, and forſake a bodie, to get faſter hold vpon the ſoule, or to delude many beholders: but ſuch hoſtile conqueſt ouer ſatan, argueth a mightie power of God, which all the deuils in hell cannot reſiſt.

In all thy ſpirituall captiuitie repaire vnto Chriſt.

Secondly, that whoſoeuer finde themſelues any way moleſted of Satan, muſt haſten themſelues to Ieſus Chriſt, who onely can batter down the holds of the deuill, and worke their deliuerance. Feeleſt thou thy ſelfe held vnder any ſpirituall captiuitie or bondage? doth the lawe of euill preſent with thee, toyle thee with heauines, and vnchearefulneſſe to any thing that is good? ſeeſt thou in any meaſure Satans ſecret traines, working againſt thy ſaluation? oh come vnto Chriſt, not faintly, as the father of the poſſeſſed child, Mark. 9. 22. *Maſter, if thou canſt doe any thing helpe vs:* but with confidence, as the leper, *Maſter, if thou wilt thou canſt make me whole:* or as the Centurion, *onely ſpeak the word:* rebuke theſe dumbe and deafe ſpirits within me: and thou who onely canſt make the dumbe to ſpeake, the deafe to heare, the blind to ſee, and the lame to leape for ioy, ſet me at libertie, worke my enlargement, chaſe away theſe ſpirituall enemies; and thou that art the ſonne, ſet me free, and I ſhall be free indeede. Againe, art

Matth. 8. 2.

thou in any affliction of bodie, or mind, or goods, or name; yea be it in the caſe of ſorcerie or witchcraft, againſt thy ſelfe, or any of thine, or whatſoeuer belongeth vnto thee? looke vp vnto Chriſt, he can command fire, water, windes, ſeas, diſeaſes, death, the deuills themſelues: and if he ſee it good for thee, he can checke all thy grieuances; he is of no leſſe power now in his glorie at his Fathers right hand, then he was in his humility vpon earth: and yet when he was at loweſt, he could command legions of deuills, nay legions of angels (as at his apprehenſion) much more can he now command and rebuke the former, and pitch the latter round about them that feare him: ſo as without his wil, all the deuils in hell cannot make one haire of thy head to fall.

In caſes of ſorcerie and bodily oppreſſions by Satan what to doe.

Thirdly, hence are ouerthrowne ſundrie ſuperſtitious and wicked opinions and practiſes verie rife in the world: As, 1. ſuch Popiſh minded perſons as thinke that by certaine words and amulets, deuills may be driuen away, deſeaſes healed, &c. And for this they alleadge that in the new Teſtament, onely by naming Ieſus ſuch cures were effected. To which I anſwer, that it is too groſſe a conceit, to thinke that there can be any vertue in words to driue away diſeaſes, much leſſe deuills: or to conceiue that by the pronouncing of words, but by the vertue and power of Chriſt, working by the Apoſtles, and miraculouſly put forth with thoſe words, both diſeaſes and deuills gaue place,

The ſuperſtitious ſorcerie of ſuch as attempt by amulets and words to driue away deuils and diſeaſes.

and ſo the parties were healed. 2. Such as thinke that by the applying of conſecrated things (as they call them) deuills are ſcared away: as by holy water, ſalt, hallowed candles, reliques of Saints, the ſigne of the croſſe, images faſhioned in ſuch or ſuch a place: All which howſoeuer verie ordinarie in the Church of Rome, yet indeede are no better then ſorcerie and charming; and the verie practiſes of thoſe who while they will driue the deuil from others, plainly prooue that themſelues are ſpiritually poſſeſſed by him, in that they will caſt out deuills by Beelzebub the Prince of deuils. They obiect for theſe reliques, that a ſouldier that was to be buried, was reuiued by touching the dead bones of Eliſhah, 2.Kin.13.21. But this was a miracle wrought by the finger of God, to confirme the truth preached by that worthie Prophet, and is not to be aſcribed to the touching of the bones, which in themſelues, nor at any other time, had any ſuch vertue.

Popiſh charming.

They alledge alſo the example of the woman hauing the blooddie iſſue, who was cured by the touching of Chriſts garment: whereas that diſeaſe was cured, not by the corporall touching of his skirt, but by the ſpirituall touching of himſelfe, which was by the hand of her faith: and therefore our Sauiour ſaid, *be it vnto thee,* not according to thy feeling, *but according to thy faith.* They alleadge alſo, Act. 19.12. *That from Pauls bodie were brought to the ſicke, napkins or handkercheifes, and the diſeaſes* *departed from them, and the euill ſpirits went out of them.* Which things had no ſuch power in them, but only that it pleaſed God by ſuch weake meanes to produce miracles, for the confirmation of that holy doctrine preached by Paul. And therefore the text aſcribeth theſe miracles, not to the garments of Paul, but to *God* himſelfe; who *by the hands of Paul wrought them*, verſ. 11. Whence we may conclude, that whoſoeuer vſe any ſuch meanes as theſe, ſhew themſelues, not only ſuperſtitious, and wicked; but moſt fooliſh and ridiculous to thinke that any bodily ſubſtance whatſoeuer can worke vpon or violence a ſubſtance which is not bodily, ſuch as the deuils is. It will be alleadged that experience ſheweth that ſuch meanes as theſe preuaile to theſe intents and purpoſes: which we grant to be true; but that is by Satans ſubtelty, who often diſſembleth a flight, as though he were forced by an exorciſt to depart: or elſe indeed goeth away, that men might be confirmed in their impietie, and grow more madde vpon ſuch wicked and vnlawfull meanes.

Againſt ſuch as leaue him with whom God is, and runne to the witch with whom the deuill is.

3. Others who when Gods hand is any way vpon them or theirs, eſpecially if they conceiue it (as they are prone enough) a caſe of ſorcerie or witchcraft, leaue the helpe of him with whome God is; and runne to one with whom the deuill is, that is, the wizzard or witch, commonly called, the cunning man, & woman; or the wiſe man and woman. Which becauſe it is ſo common a ſinne, and

ſo bold as men and women doe not ſo much as Saul, who changed his garments that he might not be knowne, I wil by ſome reaſons prooue this concluſion, that although a man knewe that a cunning man or woman ſo called, or a wizzard could and would helpe him; yet ought he not to ſeeke or admit of ſuch helpe, were his caſe neuer ſo deſperate. 1 1. Beſides expreſſe places of Scripture againſt it; It is a departure from God to the deuill; Deut. 18. 10. Levit. 19. 31. Levit. 20. 6. Iſa. 8. 19. *ſhould not a people inquire at their God? from the liuing to the dead?* 1. Kin. 1. 16. *Becauſe thou haſt ſent meſſengers to inquire of Baalzebub the God of Ekron, was it not becauſe there was no God in Iſrael:* and indeed the ſeeking to ſuch is a ſeruice and homage to Satan; which he often and for moſt part (beeing very skilfull in naturall things) recompenſeth with cure of the diſeaſe. Hence did the auncient Fathers call this ſeeking vnto them, a renouncing of Christianitie, and an apoſtacie from God. Auguſtine. 2 2. All helpe is to be ſought of God, and in thoſe lawfull meanes which he hath appointed, and promiſed bleſſing vnto. But for words, amulets, characters, (which are diabolicall Sacraments) or good prayers (as they call them) of the limbes of the deuill, whoſe warrant haue they, or what power but from the deuill? for God neuer put any ſuch efficacie either into their nature by creation, or by any diuine inſtitution ſince: and therefore their worke is from the deuill; on his part by ſatanicall operation; and on the ſeekers part by ſatanical faith and il-

luſion. *Obiect.* But they vſe good meanes of Phiſick
alſo. *Anſw.* Seldome or neuer; but if at any
time they doe, whence haue they, beeing ſo ſimple
and illiterate perſons, their skill, but from the deuil,
or diabolicall tradition? and who made the
deuil thy Phiſicion? who if he ſhould miniſter nothing
but naturall things, thou mighteſt not accept
them from him. 3. This remedie is worſe
and more deſperate then the diſeaſe, becauſe Gods 3
curſe followeth it: who in his law, hath commanded
that whoſoeuer goe a *whoring after ſuch*, ſhould
be ſtoned with ſtones: and if any turne after
ſuch, hee will ſet his face againſt them to cut them
off, Leu. 20.6. And according to this threatning,
he hath executed viſible iudgements againſt it, euen
againſt *Kings* themſelues, (who thinke themſelues
moſt free to do their pleaſure) as 1. Chr. 10.
13, 14. *Saul died for his tranſgreſſion that hee committed
againſt the Lord, euen againſt the word of the Lord
which hee kept not, and in that hee ſought and asked
counſell of a familiar ſpirit: therefore the Lord ſlewe
him, and turned the kingdome to David:* Aſa neuer
came off his bed for this ſinne: 2. King. 1. 16.
and more, not only Kings, but whole nations were
caſt out before his people for this ſinne: and not
only they, but euen his owne people were caſt among
the nations when they followed theſe waies
of theirs, Iſa. 2. 6. Better were it therefore to die
of a diſeaſe in the hand, then be recouered by the
hand of the deuil. 4. Marke how the deuil hath 4

circumvented ſuch a partie. 1. Hee hath robbed him of his faith in God, *becauſe hee maketh haſt*. 2. of his fealtie and ſubiection to God, becauſe hee either denieth Gods gouernment, or the equitie of it. 3. Hee hath got in him what hee deſired to winne from Chriſt; but could not, namely, to take vp another meanes of ſafetie then God had appointed. 4. Hee hauing thus ſet vp him ſelfe for ſuch a mans God, hee maketh him commit execrable Idolatrie, in aſcribing to the deuil himſelfe that which is proper to God and Ieſus Chriſt. *Firſt*, a power of healing, which the deuil hath not further then God permitteth him to the iuſt blinding of the ſinner. *Secondly*, a faith and perſwaſion in that power that it ſhall be auaileable to him: which is nothing elſe but a ſecret confederacie and league with the Deuil without which nothing can be done. This the Lord implyeth in the bounding of his lawes, as Leuit. 19. 31. *Yee ſhall not ſeeke, &c. for I am your Lord:* as if hee had ſaid, you ought to depend vpon mee, and not vpon the enemie of mankind; Levit. 20. 6. *Yee ſhall not goe a whoring--but be holy:* as if hee had ſaid, haue nothing to doe with ſuch an impure ſpirit, if you would be an holy people. *Queſt.* But if God would not haue them to helpe, why doth he giue them ſuch power of curing, of foretelling things to come, and reuealing hidden things? *Anſw.* The power of curing is from Satan, God iuſtly permitting him to the further de-

Why God permitteth a power of curing to them of whom we may not ſeeke cure.

luding of vnbeleeuers. 2. Neither doth the wi- 2
zard foretell things to come, but the Deuil by them
ſuch things as hee by the quickneſſe of his ſpiri
tuall nature ſeeth preſent in the cauſes; or which
God permitteth himſelfe to be the worker of:
and eaſie it is for him to diſcouer the theife which
himſelfe tempted to ſteale. 3. The Lord permit- 3
teth all this, not that we ſhould truſt him or vſe
him, but to trie whether we will depart from our
God: the caſe here is the ſame with that of the
falſe Prophet, who muſt not be beleeued when
hee foretelleth things that come to paſſe. Why
then, may ſome ſay, doth God ſuffer them to fore-
tell ſuch things? The text anſwereth, *The Lord* Deut. 13.3.
*thy God tempteth thee whether thou wilt cleaue vnto him
or no.* Let all ſuch perſons as haue ſought to them,
conſider betime how they haue broken couenant
with God, betaken themſelues to Satans helpe,
broken priſon to their greater puniſhment, and
made ſtones bread: let theſe bewaile the ſinne and
renounce it: neuer was Saul in ſo fearefull a caſe
as when he runne vnto the witch; by his owne
confeſſion God was departed from him. Let no
man leſſen this ſinne, or dare to defend ſuch
limbs of the deuill vnder titles of good, wiſe, or
cunning perſons; ſeeing theſe curſed bleſſers draw
townes and countries after them into their owne
damnation. Let none thinke it a ſlight matter to
counſell others to this ſinne, and remember that
by the law of God they ought *to die, that ſeeke to*

thruſt people from their God, and driue them to the Deuil: a farre greater ſinne is this, then that which the Lord maketh capitall.

The comfort of the church is, that Christ is ſtronger thē all. Ioh.10.

Fourthly, here we haue alſo ſtrong conſolation, that Chriſt is ſtronger then the deuil, 1. Ioh. 4. 4. ſtronger is he that is in vs, then hee that is in the world: looke how ſtrong the Father is, ſo ſtrong is the Sonne; and therefore his ſtrength is as farre aboue Satans, as the Creators is aboue the creatures. Hence we are ſure none can *take vs out of his hands*: not the world; *Be of good comfort I haue ouercome the world*: not the Deuil; *The Prince of this world is caſt out*: not ſinne, not death; both which *are caſt into the lake*: not temptation, not perſecution: for by Chriſt, *we are more then conquerers*. All theſe may moleſt vs, but cannot hurt vs: they may make warre vpon vs, but we may plucke vp our hearts, ſeeing we fight againſt conquered enemies, and are through his ſtrength that hath loued vs, ſure of victorie before we ſtrike a blow. Let not vs forget the conſolation in that although our enemies may nible at our heeles, yet the ſeed of the woman hath broken their heads for vs.

Verſ. 39. *And we are witneſſes of all things which he did in the land of Iudæa, and in Ieruſalem: whom they ſlewe, hanging him on a tree.*

The Apoſtle hauing witneſſed of ſuch facts of Chriſt as teſtified him the great *Prophet* of his Church, affirmeth in theſe words of himſelfe, and the reſt of the Apoſtles, that they were witneſſes, not onely of the things formerly vttered, but of all things elſe, not onely which Chriſt did in Iudea and Ieruſalem, but alſo which he ſuffered among them; and ſo deſendeth to lay downe his *Prieſtly* office in this verſe, and his *kingly* office in the next. That the Apoſtles were ſuch witneſſes of all things which Chriſt did, and ſuffered in Iudæa and Ieruſalem, will appeare to him that conſidereth, that it was one of Chriſts firſt actions in his office, after his baptiſme, to call his diſciples, who preſently left all and followed him, to the end that they might be oculate witneſſes, of his mightie workes, of his life, of his death and reſurrection: and that they might be ear-witneſſes, of all the gratious words which proceeded out of his mouth: to which purpoſe, he tooke them after a ſort into his family, that by their domeſticall and familiar conuerſe with him, all the while he liued in the execution of his office, they might be furniſhed to this teſtimonie: hence is it that Iohn ſaith, *We ſawe his glorie,* namely in his doctrine and workes: and, the things which we haue *heard and ſeene, declare we vnto you.* Many worthy points concerning this *witneſſe* of the Apoſtles, were here to be deliuered, but that I referre them all to the 41. and 42. verſes, where we ſhall as fitly, and more fully handle the ſame. And now proceede to the matter witneſſed, namely, the Prieſtly office of Chriſt in theſe words, *whom they ſlewe, hanging him* *vpon a tree:* wherein are to be conſidered, 1. The perſon that was put to death, *whom.* 2. the perſons that put him to death, *they ſlew*; namely, of Iudea and Ieruſalem. 3. the kind and manner of his death, *ſlewe, hanging him on a tree.* 4. the vſe of Chriſt his crucifying.

How the Lord of life could be ſubdued vnder death.

1. Pet. 3. 18.

Firſt, the perſon that was put to death, was *Ieſus Chriſt*, whom we haue heard to be *Lord of all; anointed with the holy Ghoſt and power, to worke moſt powerfull miracles; who went about doing good, and neuer harme, with whom God ſo was, as he neuer was with any creature before*, nor euer ſhall be hereafter; who ſubdued mightily the very deuills themſelues with one word; for all this hee was killed and ſlaine. *Queſt.* But how could the Lord of life be ſubdued of death; yea he that did onely good, and was without all ſinne, which is the mother of death? *Anſ.* Chriſt the mediator muſt be conſidered in his two natures, 1. the Godhead, 2. the manhood: and in that he died, it was according to his manhood; ſo Peter ſaith, *hee died according vnto his fleſh*, for his bodie was dead being ſeparated from his ſoule; and his ſoule ſuffered the ſorrowes of death. But yet we muſt conceiue, that he ſuffered not in ſuch a manhood as was a naked and bare fleſh, ſuch as ours, but ſuch as was inſeparably vnited and knit to the godhead; and therefore the Apoſtle ſaith, that *God ſhed his blood*, that is, not the Godhead, but ſuch a perſon as is both God and man. Secondly, although he had no perſonall ſinne to bring him to death, yet had hee ſinne imputed vnto him, euen the ſinnes of his whole Church, which he willingly tooke vpon himſelfe; ſo as God reckoned with him, not for the ſinnes of one man, but of all his Church, and eſteemed him as a captaine ſinner till the price was paid; and men reckoned him among ſinners, and eſteemed him an arch-malefactor.

Queſt. But doth not this croſſe the power of Chriſt immediatly before mentioned, whereby he controlled the deuils themſelues, that wicked men ſhould thus farre preuaile againſt him? *Anſw.* No, but it argueth a voluntarie laying downe of his power for the time of his ſuffring; for at his apprehenſion he could haue commanded twelue legions of angels, but that the Scriptures muſt be fulfilled: yea, and this laying aſide of his power was the moſt powerful work that euer he wrought, by which he more foyled and broke the deuills power and forces in men, then euer by any; ſhewing himſelfe the true Sampſon, who more mightily preuailed againſt his enimies in his death, thẽ in all his life.

VVhy wicked men preuaile againſt Chriſt who had vanquiſhed the deuils themſelues

Hence note, 1. how Chriſts righteouſneſſe is witneſſed; hee went about doing good, and yet hee is ſlaine; and teacheth that Chriſt himſelfe deſerued not death; but hee endured it for ſome other that had deſerued it: and indeed, Chriſt died for vs, and in our ſtead that we ſhould not die. ***Obiect.*** But how could he, beeing innocent, ſuffer for vs ſinners, or how ſtandeth it with equitie, that God ſhould puniſh the innocent, and let the guiltie goe free? *Anſw.* We muſt conſider Chriſt in his death, not as a debter, but as a ſurety or pledge betweene God and vs, who hath vndertaken our whole debt; and therefore he ſuffereth not as guiltie in himſelfe, but in the roome of vs that were guiltie: now it ſtandeth with the courſe of iuſtice, to lay the debters action vpon the ſuretie, beeing 1. willing, 2. able to pay the debt, as Chriſt was. Secondly, we may gather hence the hainouſneſſe and odiouſneſſe of our ſinnes, it was no trifle, nor a matter of ſmall deſert, that the Lord of glorie, the onely ſonne of God, yea God himſelfe muſt ſhed his blood for: and yet what a ſmall reckoning is made of foule and open ſinnes? Thirdly, take notice alſo of the loue of God, who to free vs, would lay the chaſtiſement of our peace vpon his deare ſonne, that ſo his iuſtice might be ſatisfied. *Obiect.* But how could his iuſtice be ſatisfied, who was infinitely offended, with ſuch a finite & ſhort death as Chriſts was? *Anſw.* By reaſon of the dignitie of the perſon who ſuffered, beeing God as well as man: that ſuffering was in value eternall, though not in duration or continuance.

How it ſtandeth with Gods iuſtice to puniſh the innocent, and let the guilty goe free.

The iuſtice of God doth more appeare in Chriſt his paſſion, then if all the world had been damned.

Laſtly, we haue here the two natures of Chriſt liuely ſet before vs; the one moſt powerfull and glorious in mightie miracles, which forced legions of deuils to flie before it: the other beaten downe with wrongs and iniuries, euen to the death it ſelfe: and it was meete that the Apoſtle intending to prooue Chriſt to be the true Meſſias, ſhould mention both theſe natures, which are abſolutely neceſſarie to the Mediator: the humanitie, that it might ſuffer death, and ſo ſatisfie in the ſame nature that had ſinned; and the dietie, to ouercome in ſuffering, ſo to apply that ſatisfaction vnto beleeuers.

How the Iewes are ſaid to put Chriſt to death, though they had no power to doe it.

Secondly, the perſons that put Chriſt to death, were the Iewes, they *of Iudea and Ieruſalem. Obiect.* But the Iewes had no power to put him to death, the ſcepter was gone from them; and if the Scribes and Phariſies had had the power in their hands, they would neuer haue ſuffered him aliue ſo long. Beſides, the Iudge who was Pontius Pilat, was the Romane Emperours deputie; the ſouldiers, his executioners, were of the Romane band; the manner of death alſo, not Iewiſh, but Romane: why is it then ſaid, that the Iewes ſlew him, and no mention made of the Romanes, by whoſe authoritie he was put to death. *Anſw.* The Iewes are iuſtly charged with it, becauſe they were the cheife cauſes and abettors in all that violence which the Romans vſed againſt him. They made way to this ſentence, and went as farre as they could; they apprehended him, they mocked him, they charged him with blaſphemie, they raiſed falſe witneſſe againſt him, they beate him, ſpate in his face, they hoodwinke him, and bad him prophecie who ſmote him: finally, they deliuered him to the Romane gouernour, accuſe him with matter of death, ſalſly witneſſe it againſt him, mooued the people to aske Barrabas, and cry, *crucifie him*: they are content that his blood be vpon them and their children, as it is at this day: and this is that which Pilate in his owne defence ſaid vnto Chriſt, Ioh 18. 35. *Am I a Iewe? Thy owne countrymen and high Prieſts deliuered thee vnto me:* as if he had ſaid, I beare thee no hatred or diſpleaſure, I am no Iewe, who beſt know what thou haſt done beeing a Iewe alſo, but thine owne nation deepely accuſe thee vnto me. Whence may be noted ſundrie inſtructions.

Loweſt degrees of murther condemned.

Firſt, that the lower degrees of murther, ſuch as are enuie, hatred, and vncharitable proceedings, are eſteemed murther it ſelfe before God: for the Iewes ſlew Chriſt in that they deliuered him of enuie to the Romans to be ſlaine: The law of God which condemneth the leaſt iniurie againſt the perſon of our neighbour, doth it in theſe words, *Thou ſhalt not kill*: The Apoſtle Iohn ſpeaketh of a mentall murther, *Hee that hateth his brother is a manſlayer*, hee hath ſecretly in his heart ſlaine him alreadie. And yet how openly do men teſtifie the mallice of their hearts, ſo farre as they dare, by curſed, reuiling, and murthering ſpeaches, that they may ſhew themſelues murtherers with witneſſe: but alas, little know they what they doe; for if the leaſt and loweſt degrees of prouoking and rancorous ſpeaches, as to call the *brother foole*, deſerue to be *puniſhed with hell fire*, what deſerue

1. Ioh. 3. 15.

Matth. 5. 22

ſerue thoſe venemous and ſpightfull ſpeaches, which numbers without all conſcience, accuſtome their tongues vnto? let ſuch conſider that the Apoſtle rangeth *raylers* in the ranke with adulterers, buggerers, and ſuch beaſtly perſons as ſhall neuer enter into the kingdome of God, 1. Cor. 6. 10. Others there are, euen a generation of rough Iſmaels, men of a word and a blow, whoſe fiſts are againſt euery man, who in ſtead of ſeeking peace, and purſuing it, deuiſe how to quarrell and contend they care not with whom, and this is counted courage and manhood; but is indeed, a ſatanicall practiſe, and an high degree of murther, which for the moſt part endeth in the higheſt to the deſtruction of others with themſelues.

As great a ſinne to ſin by others as by our ſelues.

Secondly, note that it is no leſſe ſinne to ſinne by inſtruments, as by our owne hands; the Iewes were as deepe (if not deeper) in this ſinne as the Romans: Caiphas the high preiſt was as farre in it, as Pilat that red the ſentence: the one gaue wicked counſell, the other followed it: the receiuer pertaketh as deepe in the ſinne and puniſhment as the theefe himſelfe. Ahab murdred not Naboth, but becauſe hee conſented to Ieſabel, giueth her his ring, and concealeth her wicked intent, therefore the Lord asketh him, *if hee had killed, and gotten poſſeſſion?* as for Ieſabell, there was another reconing for her behind. Dauid ſlew not Vriah with his owne hands, but writing to Ioab to put him in the forlorne hope and re-

1. King. 21. 9.

2.Sam.11.15. & 12.9.

Communication in ſin many waies

coyle backe from him that hee might be ſmitten by the enemie and die, therefore the Lord asked him, *wherefore haſt thou killed Vriah with the ſword?* This teacheth vs to take heed of ſetting ſinners a worke, or any way of caſting in our lot with them; either by, 1. commanding, 2. counſelling, 3. countenancing, 4. prouoking, 5. flattering, 6. ſilence, 7. winking at, as Ely. 8. defending any ſinne or ſinner; for acceſſories are before God as principalls: which is the rather to be conſidered of, becauſe men willingly deceiue themſelues in this behalfe. Many maſters will not worke themſelues vpon the Saboath day, but their ſeruants muſt for them; in whom they ſinne as heinouſly as if they ſet their owne hands to worke: for they ought by Gods law, to ſee that their ſeruants, nay their beaſts, reſt on the Saboath aswell as themſelues. Many parents may hence alſo ſee their great ſinne, who themſelues perhappes, will not ſweare, lie, drinke to drunkenneſſe; but all theſe, and worſe they doe in their children, ouer whom they watch not, whom they correct not, nor vſe good meanes to reclaime them. Many men will not themſelues reuile or perſecute Gods children, but can well inough heare it in others, without much offence to themſelues, or defence of the other, euen when they haue a calling often to doe it: Paul, ſo ſoone as hee was conuerted, accuſed himſelfe for keeping the garments of thoſe that ſtoned Steven. And the truth of grace would make them liſten to the counſell which Pilates wiſe gaue her husband, *haue nothing to doe with that iuſt man*; haue no hand, no tongue, no eare, no foot to ſtirre againſt Chriſt in his members, if thou doeſt not meane one daie dearely to buy it.

Horrible ingratitude of the Iewes noted.

Thirdly, note the extreme wickedneſſe and vnthankfulneſſe of the Iewes, whoſe ſinne is here aggrauated, in that they perſecute to the death, a iuſt, and innocent man, one that was ſent vnto them by God, that came vnto them as vnto his owne, among whom hee had performed all his great workes, had giuen ſight to their blind, healed their ſicke, diſpoſſeſſed their deuils, raiſed their dead, and all this moſt freely and cheerefully; and yet, ſuch was their ingratitude, that when hee came to his owne, his owne receiued him not; this cheiſe corner ſtone was refuſed of the builders; this cheiſe ſhepheard was *ſmitten, euen in the houſe of his freinds.* Adde hereunto, that they perſecute ſuch a worthy, and the Lord of all, with ſuch indignitie and deſpight, as they, not only reckoned him among ſinners, but preferred a murtherer before the iuſt, and holy one of God: and wherefore? what had the righteous man done? which of them could accuſe him of ſinne? or might not hee haue taken his enemies booke vpon his ſhoulder, and haue bound it as a crowne vnto him? yes verely: the Apoſtle hath told vs in the words before what Chriſt had done; hee

Iob. 31. 35.

How it ſtandeth with Gods iuſtice to puniſh the innocent, and let the guilty goe free.

for vs ſinners, or how ſtandeth it with equitie, that God ſhould puniſh the innocent, and let the guiltie goe free? *Anſw.* We muſt conſider Chriſt in his death, not as a debter, but as a ſurety or pledge betweene God and vs, who hath vndertaken our whole debt; and therefore he ſuffereth not as guiltie in himſelfe, but in the roome of vs that were guiltie: now it ſtandeth with the courſe of iuſtice, to lay the debters action vpon the ſuretie, beeing 1. willing, 2. able to pay the debt, as Chriſt was. Secondly, we may gather hence the hainouſneſſe and odiouſneſſe of our ſinnes, it was no trifle, nor a matter of ſmall deſert, that the Lord of glorie, the onely ſonne of God, yea God himſelfe muſt ſhed his blood for: and yet what a ſmall reckoning is made of foule and open ſinnes? Thirdly, take notice alſo of the loue of God, who to free vs, would lay the chaſtiſement of our peace vpon his deare ſonne, that ſo his iuſtice might be ſatisfied. *Obiect.* But how could his iuſtice be ſatisfied, who was infinitely offended, with ſuch a finite & ſhort death as Chriſts was? *Anſw.* By reaſon of the dignitie of the perſon who ſuffered, beeing God as well as man: that ſuffering was in value eternall, though not in duration or continuance.

The iuſtice of God doth more appeare in Chriſt his paſſion, then if all the world had been damned.

Laſtly, we haue here the two natures of Chriſt liuely ſet before vs; the one moſt powerfull and glorious in mightie miracles, which forced legions of deuils to flie before it: the other beaten downe with wrongs and iniuries, euen to the death it ſelfe: and it was meete that the Apoſtle intending to prooue Chriſt to be the true Meſſias, ſhould mention both theſe natures; which are abſolutely neceſſarie to the Mediator: the humanitie, that it might ſuffer death, and ſo ſatisfie in the ſame nature that had ſinned; and the dietie, to overcome in ſuffering, ſo to apply that ſatisfaction vnto beleeuers.

How the Iewes are ſaid to put Chriſt to death, though they had no power to doe it.

Secondly, the perſons that put Chriſt to death, were the Iewes, they *of Iudea and Ieruſalem. Obiect.* But the Iewes had no power to put him to death, the ſcepter was gone from them; and if the Scribes and Phariſies had had the power in their hands, they would neuer haue ſuffered him aliue ſo long. Beſides, the Iudge who was Pontius Pilat, was the Romane Emperours deputie; the ſouldiers, his executioners, were of the Romane band; the manner of death alſo, not Iewiſh, but Romane: why is it then ſaid, that the Iewes ſlew him, and no mention made of the Romanes, by whoſe authoritie he was put to death. *Anſw.* The Iewes are iuſtly charged with it, becauſe they were the cheife cauſes and abettors in all that violence which the Romans vſed againſt him. They made way to this ſentence, and went as farre as they could; they apprehended him, they mocked him, they charged him with blaſphemie, they raiſed falſe witneſſe againſt him, they beate him, ſpate in his face, they hoodwinke him, and bad him prophecie who ſmote him: finally, they deliuered him to the Romane gouernour, accuſe him with matter of death, falſly witneſſe it againſt him, mooued the people to aske Barrabas, and cry, *crucifie him*: they are content that his blood be vpon them and their children, as it is at this day: and this is that which Pilate in his owne defence ſaid vnto Chriſt, Ioh. 18. 35. *Am I a Iewe? Thy owne countrymen and high Prieſts deliuered thee vnto me:* as if he had ſaid, I beare thee no hatred or diſpleaſure, I am no Iewe, who beſt know what thou haſt done beeing a Iewe alſo, but thine owne nation deepely accuſe thee vnto me. Whence may be noted ſundrie inſtructions.

Loweſt degrees of murther condemned.

First, that the lower degrees of murther, ſuch as are enuie, hatred, and vncharitable proceedings, are eſteemed murther it ſelfe before God: for the Iewes ſlew Chriſt in that they deliuered him of enuie to the Romans to be ſlaine: The law of God which condemneth the leaſt iniurie againſt the perſon of our neighbour, doth it in theſe words, *Thou ſhalt not kill*: The Apoſtle Iohn ſpeaketh of a mentall murther, *Hee that hateth his brother is a manſlayer*, hee hath ſecretly in his heart ſlaine him alreadie. And yet how openly do men teſtifie the mallice of their hearts, ſo farre as they dare, by curſed, reuiling, and murthering ſpeaches, that they may ſhew themſelues murtherers with witneſſe: but alas, little know they what they doe; for if the leaſt and loweſt degrees of prouoking and rancorous ſpeaches, as to call the *brother foole*, deſerue to be *puniſhed with hell fire*, what de-

1. Ioh. 3. 15.

Matth. 5. 22

ſerue thoſe venemous and ſpightfull ſpeaches, which numbers without all conſcience, accuſtome their tongues vnto? let ſuch conſider that the Apoſtle rangeth *raylers* in the ranke with adulterers, buggerers, and ſuch beaſtly perſons as ſhall neuer enter into the kingdome of God, 1. Cor. 6. 10. Others there are, euen a generation of rough Iſmaels, men of a word and a blow, whoſe fiſts are againſt euery man, who in ſtead of ſeeking peace, and purſuing it, deuiſe how to quarrell and contend they care not with whom, and this is counted courage and manhood; but is indeed, a ſatanicall practiſe, and an high degree of murther, which for the moſt part endeth in the higheſt to the deſtruction of others with themſelues.

As great a ſinne to ſin by others as by our ſelues.

Secondly, note that it is no leſſe ſinne to ſinne by inſtruments, as by our owne hands; the Iewes were as deepe (if not deeper) in this ſinne as the Romans: Caiphas the high preiſt was as farre in it, as Pilat that red the ſentence: the one gaue wicked counſell, the other followed it: the receiuer pertaketh as deepe in the ſinne and puniſhment as the theefe himſelfe. Ahab murdred not Naboth, but becauſe hee conſented to Ieſabel, giueth her his ring, and concealeth her wicked intent, therefore the Lord asketh him, *if hee had killed, and gotten poſſeſſion?* as for Ieſabell, there was another reconing for her behind. Dauid ſlew not Vriah with his owne hands, but writing to Ioab to put him in the forlorne hope and re-

1. King. 21. 19.

2.Sam.11.15. & 12.9.

coyle backe from him that hee might be ſmitten by the enemie and die, therefore the Lord asked him, *wherefore haſt thou killed Vriah with the ſword?* This teacheth vs to take heed of ſetting ſinners a worke, or any way of caſting in our lot with them; either by, 1. commanding, 2. counſelling, 3. countenancing, 4. prouoking, 5. flattering, 6. ſilence, 7. winking at, as Ely. 8. defending any ſinne or ſinner; for acceſſories are before God as principalls: which is the rather to be conſidered of, becauſe men willingly deceiue themſelues in this behalfe. Many maſters will not worke themſelues vpon the Saboath day, but their ſeruants muſt for them; in whom they ſinne as heinouſly as if they ſet their owne hands to worke: for they ought by Gods law, to ſee that their ſeruants, nay their beaſts, reſt on the Saboath aswell as themſelues. Many parents may hence alſo ſee their great ſinne, who themſelues perhappes, will not ſweare, lie, drinke to drunkenneſſe; but all theſe, and worſe they doe in their children, ouer whom they watch not, whom they correct not, nor vſe good meanes to reclaime them. Many men will not themſelues reuile or perſecute Gods children, but can well inough heare it in others, without much offence to themſelues, or defence of the other, euen when they haue a calling often to doe it: Paul, ſo ſoone as hee was conuerted, accuſed himſelfe for keeping the garments of thoſe that ſtoned Steven. And the truth of grace would

Communication in ſin ſundry waies

make them liſten to the counſell which Pilates wiſe gaue her husband, *haue nothing to doe with that iuſt man*; haue no hand, no tongue, no eare, no foot to ſtirre againſt Chriſt in his members, if thou doeſt not meane one daie dearely to buy it.

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Thirdly, note the extreme wickedneſſe and vnthankfulneſſe of the Iewes, whoſe ſinne is here aggrauated, in that they perſecute to the death, a iuſt, and innocent man, one that was ſent vnto them by God, that came vnto them as vnto his owne, among whom hee had performed all his great workes, had giuen ſight to their blind, healed their ſicke, diſpoſſeſſed their deuils, raiſed their dead, and all this moſt freely and cheerefully; and yet, ſuch was their ingratitude, that when hee came to his owne, his owne receiued him not; this cheiſe corner ſtone was refuſed of the builders; this cheiſe ſhepheard was *ſmitten, euen in the houſe of his freinds*. Adde hereunto, that they perſecute ſuch a worthy, and the Lord of all, with ſuch indignitie and deſpight, as they, not only reckoned him among ſinners, but preferred a murtherer before the iuſt, and holy one of God: and wherefore? what had the righteous man done? which of them could accuſe him of ſinne? or might not hee haue taken his enemies booke vpon his ſhoulder, and haue bound it as a crowne vnto him? yes verely: the Apoſtle hath told vs in the words before what Chriſt had done; hee

Iob.31.35.

had *gone about*, & ſpent all his life in doing good vnto the Iewes; but they returned him euill for good to the greefe of his ſoule: and therefore as Dauid lamenteth the death of Abner, *how died Abner, his hands were not bound, nor his feete cheyned; but as a man falleth before wicked men, ſo did hee fall*: that is, Abner was a valiant and worthy man, and ſo would haue acquitted himſelfe, if hee could haue mette his enemie face to face, and had not beene wickedly and trecherouſly ſlaine by Ioab: euen ſo, Chriſt continued a worthy perſon, although (according to the counſell of God) hee fell before wicked men through malice and enuie: and as Dauid amplified both the ſinne and the puniſhment of ſuch a wretch as ſo cowardly ſlew Abner, when he ſaid, know *ye not that this day a great Prince is fallen in Iſrael*? euen ſo the ſinne of the Iewes was hereby heightned, that a great Prince fell in Ieruſalem, and the ſeueritie of Gods iudgement lyeth heauily vpon them till this day, in that both a mightie God, and innocent man, was withall extremitie of rage and furie, purſued euen vnto the death.

2. Sam.3.35.

Fourthly, note in theſe Iewes what an inbred malice there is in wicked men againſt Chriſt, and his members; for it is neuer without matter to worke vpon; if it cannot accuſe iuſtly of euill, it can vniuſtly condemne for doing good: this Chriſt ſheweth, Ioh. 10. 32. *Many good workes haue I done, for which of them do ye ſtone me*? They anſwer him no, but

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they ſtone him for blaſphemie: ſo ſomething ſhalbe pretended, as blaſphemie, treaſon, mutinie, faction, or ſome ſuch thing, and a forme of lawe ſhall be followed; nothing in the world is more eaſie then to finde out a lawe to put Chriſt to death by (for that is the concluſion of all wicked lawes, Chriſt and his members muſt die by them) but whatſoeuer be pretended againſt them, it maketh much for the glorie of God, the patience of his Saints, and the iuſt ouerthrowe of his enemies; that whatſoeuer the godly ſuffer at the hands of the wicked, it is for moſt part, cauſles in themſelues, and conſequently vniuſt in the other. Let ſuch as profeſſe the Lord Ieſus, take notice hereof, and content themſelues, if they finde returne of euil for good; it was their Lords caſe, and the ſeruant can looke for no better entertainement then his Lord findeth. Let vs not be wearie of well-doing, although it breed vs hatred of the world, as knowing, that the ſame ſpirit of malice is gone out into the world, and doth breath in numbers that followe the way of Caine, who ſlew his brother becauſe his workes were good; as all thoſe titles of reproach caſt vpon Gods children lowdly convince, as that they are Church-gadders, holy brethren, too nice and preciſe perſons; the which and the like tearmes, if a man ſing but a Pſalme in his family, he cannot avoide: well, needes muſt Chriſtians ſuffer, let their care be to ſuffer onely as Chriſtians, and for well-doing; for it is no *ſhame*

to

1.Pet 3.17. & 4.16.

to ſuffer as a Chriſtian, and ſeeing it is the will of God that they muſt ſuffer, it is better (ſaith the Apoſtle) to ſuffer for *weldoing* then as *euill doers*: many receiuing indignities from men, will ſay, if I had deſerued ſuch and ſuch things, it would neuer haue grieued me, but Chriſtians muſt be in a contrarie note, it would grieue me if I had deſerued ſuch things as I ſuffer at the hands of men, but I reioyce in that I haue not deſerued them.

Why Chriſt was rather to die on the croſſe then by any other death.

Col.2.14.

The third point is the manner & kind of Chriſts death, in theſe words, *and hanged him on a tree.* *Queſt.* Why was Chriſt rather to die on the croſſe, thē by any other kind of death? *Anſ.* Some ſay, that becauſe mankind was foyled in the firſt Adam, by means of a tree, it was meet it ſhold be reſtored by the ſecond Adam vpō a tree; which although it be but inconſequent, yet this the Scripture affirmeth, that Chriſt on the croſſe, as vpon a glorious chariot of triumph, reſcued his Church, foyled the deuill, ſpoyled principalities and powers, & made an abſolute conqueſt againſt all the enemies of mans ſaluation: and that it was meete he ſhould thus doe by this manner of death, we want not ſtronger reaſons out of the Scriptures. 1 As *firſt*, This was the counſel of God, Acts.2.23. for the Iewes did nothing againſt him, but by the *determinate counſel and foreknowledge of God*; which counſel of God, oueruled the matter, & brought it to this paſſe ſtrangely; for the high Prieſts had accuſed Chriſt with blaſphemie, had produced witneſſes againſt him in that cauſe, yea had his owne confeſſion, that he was the ſonne of God, which they tooke for blaſphemie: yet for this could they not put him to this kind of death, ſeeing the blaſphemer by the lawe of God, muſt be ſtoned, not crucified, and ſo had Chriſt beene, if the power of death had beene in the hands of the Iewes, as not long before it was: but the prouidence of God ouerruleth the matter ſo, as he muſt be brought before the Romane gouernour, and a newe action of treaſonable affecting the kingdome be laid againſt him, whence it was that Pilate asked if he were the king of the Iewes, and he anſwered yea, vpon which anſwer, he was condemned to the moſt cruell death that was in vſe among the Romanes: for of thoſe three kinds of death, burning, heading, and crucifying, this laſt was the moſt ſeuere and ſhamefull, to which the chiefe malefactors were ſentẽced: and that Chriſt was executed as an archtraytor, the inſcription on the croſſe, containing the crime for which hee was condemned, plainely ſheweth; *Ieſus of Nazareth King of the Iewes*: that no man could looke vpon or read that writing, but he ſhould preſently conceiue Chriſt a malefactor in the higheſt kinde of treaſon and rebellion.

Chriſt reputed an arch traytor in his life and death.

2 *Secondly*, this kind of death was aunciently prefigured, as alſo foreprophecied: it was prefigured by Iſaac, laid bound vpon the wood, and the other ſacrifices, which all were laid on the wood to bee

conſumed by fire ; by the lifting vp of the ſhoulder of the peace offering, Leuit.7.20. by the ſhaking of the breaſt of the ſame to and fro, which as ſome ſay, ſignifieth the ſpreading of our Sauiours hands vpon the croſſe : but eſpecially by the lifting vp of the braſen ſerpent in the wilderneſſe , which, (as Chriſt ſaith,) ſhadowed his owne lifting vp vpon the croſſe, Ioh.3.14. Againe, this kind of death was alſo foreprophesied, Pſal.22.17. *they peirced or digged my hands and feete:* it was foretold alſo by himſelfe, Matth.20.19. *They ſhall deliuer him to the Gentiles, and they ſhall mocke him, and ſcourge him, and crucifie him :* and that it was neceſſarie that this word of Chriſt ſhould bee fulfilled, ſee Iohn , 18. 32.

3 *Thirdly*, this kind of death carried with it a more ſpeciall infamie then any other: (as at this day wee count hanging a dogs death, that is , an infamous kinde of death) becauſe it was eſpecially execrable by the law, which accurſed euerie one which was hanged on a tree; not that this death by any law of nature, or in it ſelfe, was more accurſed then burning, or preſſing , or by the ſword ; for then neither the theife on the croſſe could be ſaued, nor any of our fellons thus executed, whereas the ſcripture in the one, and our owne experience in the other , ſpeake the contrary : but it was onely accurſed by the ceremoniall law of Moſes; ſo that euerie malefactor of the Iewes that was hanged, was in the ceremonie accurſed, & was the type of Chriſt,

the ſubſtance of all ceremonies, who on the croſſe was really and truly accurſed, ſuſtaining the whole wrath of God, which is the curſe of the lawe, and not only ceremonially and typically as they were. This the Apoſtle Paul teacheth, Gal.3.13. that Chriſt was not onely dead, but *made a curſe for vs:* his reaſon is, becauſe *he died on a tree;* and therefore are we admoniſhed, Phillp. 2. 8. to conſider, not only that Chriſt *was obedient vnto the death,* but to the death of the *croſſe:* for any other death had not ſo much concerned vs.

4 *Fourthly,* this death which ſo much concerned all the Church of Iewes and Gentiles muſt not be obſcure, and therefore the Lord would not haue Chriſt to die in a tumult, or in ſecret, but moſt conſpicuouſly and apparantly; at Ieruſalem, the great citie of the Iewes, but tributarie to the Romanes, as it were vpon the theatre of the world, at a ſolemne feaſt, when all the males out of all quarters muſt appeare before the Lord: vpon a croſſe high erected, that all might ſee him, and on that croſſe himſelfe proclaimed, King of the Iewes, in three ſeuerall languages, the Latin, Greeke, and Hebrewe, that all ſorts of men might come to the knowledge of it: and further, becauſe in his death ſtandeth our life, he muſt be thus lifted vp that all men might ſee him certainely dead, and that he died not in ſhew and appearance only, but indeede, and in truth, really and perfectly: for which cauſe alſo our Apoſtle doubleth his affirma-

tion, they *ſlew him, and hanged him on a tree:* which moſt neceſſarie ground of faith and religion, Satan hath mightily by many heretikes ſought to ouerthrowe: the Turks at this day are held off from the faith in this Meſſiah, by that diabolicall ſuggeſtion, that not Chriſt himſelfe, but Simon the Cyrenian was miraculouſly crucified in his ſtead. And therefore becauſe the aſſurance of the death it ſelfe aſſureth vs more fully of all the fruits and benefits of it, the Scripture is carefull ſo pregnantly to confirme it, as that it cannot be denied, not only that he was in the ſight of a number of thouſands dead on the croſſe, but by his three dayes buriall, by the peircing of his ſide, out of which came water and blood, by which was manifeſt that the verie call of his heart was peirced, by the confeſſion of his verie enemies, who would beleeue nothing but their own ſences: and laſtly, by the fact of the ſouldiers, who, whereas they haſtened the death of the theeues by breaking their legges, they broke not his, becauſe (the text ſaith) they ſawe that he was dead alreadie.

The fourth point is the vſe of Chriſts crucifying. Firſt, in Chriſt on the croſſe take a full veiw of the curſedneſſe and execration of ſinne, and conſequently of thine owne wretchedneſſe, both in regard of thy wicked nature, and curſed practiſes; euery ſinne beeing ſo lothſome and odious in the eies of God, as the leaſt could neuer be put away but by ſuch an ignominious death of the

Sonne of God himſelfe. If thou lookeſt at ſinne in thy ſelfe, or in thy ſuffrings, yea or in the ſuffrings of the damned in hell, it will ſeeme but a ſlight thing: but behold God comming downe from heauen, and him that thought it no robberie to be equall to his Father in glorie, taking fleſh, in that fleſh abaſing himſelfe to the death of the croſſe, on that croſſe ſuſteining the whole wrath of his Father and ſo becomming accurſed for it, and thou ſhalt ſee it in the natiue face of it; and indeed, this one conſideration ſetteth a more vgly face vpon ſinne, then the law poſſibly can; for that ſheweth our ſinnes to be a knife to ſtabbe our ſelues withall, but this to be the very ſpeare that went to Chriſts heart, which is the moſt odious apprehenſion in the world: all the ſinne that euer was committed on the earth, could not bring a man ſo low (ſuppoſe one man had committed them all) as the leaſt ſinne of the elect brought the Sonne of God; ſeeing hee that falleth loweſt, falleth but from one degree in earth to another, but Chriſt falleth from the glorie of heauen, into the very ſorrowes of hell: whoſoeuer thou art then that makeſt light account of ſinne, and pleadeſt that God is mercifull, looke a little in this glaſſe, wherein behold Gods iuſtice, and ſinnes deſert, in the Fathers iuſt indignation againſt his welbeloued Sonne whom nothing but the curſed death of his only Sonne, in whom hee profeſſed himſelfe well pleaſed, could appeaſe.

The moſt vgly viſage of ſinne that can be.

Secondly, ſeeing all the knowledge of Chriſt profitable to ſaluation, is of Chriſt crucified, let vs deſire to know nothing in compariſon, but *Chriſt and him crucified*; ſeeing ſuch a great Apoſtle as Paul was, deſired to know nothing elſe. Now to come to the diſtinct knowledge of it, we muſt conſider theſe three points. 1. The vertue and power of this death in it ſelfe. 2. The application of it vnto our ſelues. 3. The fruits, which muſt appeare in vs by ſuch application.

1. Cor. 2. 2.

1 For the *firſt*; Looke vpon this death of the Sonne of God, not as of another dead man, neither thinke or ſpeake of it as of the death of another ordinarie fellon executed; but as of a death which ſlew all the ſinnes, of all the beleeuers in the world, and as a deſtroyer of all deſtroyers; a death wherein was more power then in all the liues of all Angels and Men that euer were or ſhall be; yea ſuch a death as hath life in it, quickning all the deaths of all that haue benefite by it. Here we haue a mightie Sampſon bearing away the gates of his enemies; by death killing death; by ſuffering his Fathers wrath ouercomming it; by entring into the graue, opening it for all beleeuers; by his blood ſhedding vpon the croſſe, *reconciling all things*, Col. 1. 20. neuer was their ſuch an actiue ſuffering of any man, which tormented and crucified the Deuils themſelues, when the deuils inſtruments were tormenting and crucifying him: it is peereleſſe and vnmatcheable, no

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1. Pet. 2.24

Coloſſ 2.14.

Epheſ. 2.15.

Secondly, ſeeing it is cleare in the text that Chriſt died not for his owne ſinnes, it is cleare that hee died for the ſinnes of his elect, vnto whom this vertue of his death muſt be applied; and this two waies, 1. to their humiliation. 2. to their

conſola-

Chriſts humiliation muſt humble Chriſtians, and how it doth ſo.

conſolation. Both of them grounded hereupon, that Chriſt was thus crucified for thee: without which application, the knowledge of Chriſt crucified excelleth not that in the deuils themſelues. For the former, if Chriſt died for thee, then waſt thou the cauſe of his death; thou crucifyedſt him, thou art as faultie and blameworthy for his death, as euer was Iudas, Pilat, the Iewes, or the Soldiers; thy ſinnes were the nayles, and the ſpeare, and thy ſelfe waſt one of them that pearced him: which conſideration ſeriouſly thought of, will be forceable to caſt downe the proud conceits of thoſe for whom Chriſt muſt be thus humbled; and cannot but bring bitterneſſe of ſpirit to him that truely conceiueth that himſelfe deſerued that death which Chriſt, not deſeruing, indured for him: yea, and to haue beene held vnder the wrath of God for all eternitie, if Chriſt had not freed him: vrge this point vpon thy conſcience to bring thy ſelfe to the bewayling of thy ſinnes: oh it was my pride that ſtript Chriſt ſtarke naked: it was the ſinne of my ſoule that made his ſoule heauie vnto the death: my corruptions were the cordes that bound him; my malice, my contempt of God, my ignorance, my wofull courſes were the thornes and nailes that wounded him, he all this while ſtanding in my roome and ſtead. Thus is it propheſied of beleeuers in the new Teſtament, that when the ſpirit of grace ſhall be powred vpon them, they ſhall looke *on him whom they haue pier-*

Zach. 12. 10

ced, and lament for him: that is, by faith they ſhall looke to Chriſt whom by ſinne they haue pearced, and this ſhall be an effectuall meanes to lead them further into the practiſe of repentance: Thus Peter when hee would bring downe the ſtifneſſe of the Iewes, told them that they *crucified the Lord of glorie*; which when they heard, they were *pricked in their hearts, and ſaid, men and brethren, what ſhall we doe to be ſaued.* Popiſh preachers ſo handle this matter, as to ſtirre vp compaſſion towards Chriſt, hatred of the Iewes, and Iudas, and the ſoldiers; but we muſt labour by it to come to the hatred of our owne ſinnes, or elſe we ſhall come behind the Iewes themſelues.

Act. 2. 37.

For the latter, If Chriſt was thus crucified for thee, then alſo be thou of good comfort, for many things were nailed on the croſſe with him, euen all thy inditement, all thy ſinne, originall and actuall, the curſe, hell, and death it ſelfe died with him; if thou beeſt a beleeuer, the ſame nailes which were driuen into his hands and feete were driven into thy ſinnes; ſo as thou maiſt looke vpon the croſſe as the Iſraelites did vpon the braſen ſerpent, and thereby be cured of all the ſting of ſinne, and deadly ſickneſſes of thy ſoule: thou maiſt behold his ignominie, as thy glorious roabe, his arrainment, thy abſolution, his binding, thy freedome, his abaſement, thy advancement, his nakedneſſe, the couer of thy ſhame, his death, thy life, and his Fathers forſaking of him, an aſſu-

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rance that thou ſhalt neuer be forſaken. Only this knowledge of Chriſt crucified in ſpeciall for thee is it that can ſettle the conſcience in peace: when thou knoweſt and beleeueſt that all thy perſonall & particular ſinnes were hung on the croſſe with Chriſt, and that hee in thy roome ſuffred for them, that which in Gods acceptation was as much as if in thine owne perſon thou hadſt borne the curſe of the law for all eternitie. The moſt content themſelues generally to know that Chriſt died for ſinners, but neuer care to know what this particular application meaneth: The Popiſh doctrine alſo is an open aduerſarie to this moſt comfortable perſwaſion of iuſtifying faith: but it behoueth him that would haue the right vſe of this doctrine, neuer to be at reſt, till hee can come to ſay with the holy Apoſtle, *who loued mee,* and *gaue himſelfe for mee*, *Gal.* 20.20. and with Thomas, after hee had ſeene the impreſſions of the wounds in his hands and ſide, *my Lord, and my God.*

III Thirdly, ſeeing that of the two maine things in this death, 1. merit, 2. the efficacie; none ſhall haue his part in the former, that hath not in the latter: our care muſt be, if we would find life in this death of Chriſt, neuer to be at reſt vntill we find the fruite and effect thereof in ſome ſort in our ſelues. The moſt powerfull fruits of it are reduced to two heads, the former is an ingrafting of vs into the ſimilitude of his death; for hee died that we after a ſort ſhould die with him. The latter is a framing in vs the qualitie of his life; for therefore hee died for vs that we ſhould liue vnto him: both of theſe are required to the right knowledge of Chriſt crucified; ioyned Eph. 4. 24. and enioyned him that would know *Chriſt as the truth is in Chriſt*; called the caſting off of the old man, and the putting on of the new. What it is to be planted into the ſimilitude of the *death of Chriſt*, the Apoſtle ſheweth; namely, when our *old man is crucified with him*: but when is that done? the next words anſwer; when the *bodie of ſinne is deſtroyed*: that is, not when ſinne is reſtrained, or ſome ſinnes cut off; but when originall ſinne, that is, the old man is killed in all the parts and members of ſinne; when men hate, abhorre, and grone vnder their corruptions; yea euen their ſmalleſt and ſweeteſt ſinnes: this is a fruit of Chriſts death, and noted to be in all thoſe that are Chriſts, when it is ſaid that they crucifie the affections and luſts, Gal. 5. 24. *Queſt.* But how are theſe luſts crucified by the death of Chriſt? *Anſw.* Not only by that deadly blow which Chriſt hath giuen them by his death: but alſo by ſetting often before thine eyes this death of his, eſpecially in the time of temptation. For example, beeing tempted to impatiencie in ſuſteining wrongs, looke vpon Chriſt on the croſſe, what ſharpe things hee ſuffred, the thornes, the nailes, the ſpeare, and all this while as a ſheepe dumb before his ſhearer: in motions to pride, looke to Chriſt on the croſſe

Rom. 6.6.

How Chriſt his crucifying crucifieth the luſts of Chriſtians.

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1 For the *firſt*; Looke vpon this death of the Sonne of God, not as of another dead man, neither thinke or ſpeake of it as of the death of another ordinarie fellon executed; but as of a death which ſlew all the ſinnes, of all the beleeuers in the world, and as a deſtroyer of all deſtroyers; a death wherein was more power then in all the liues of all Angels and Men that euer were or ſhall be; yea ſuch a death as hath life in it, quickning all the deaths of all that haue benafite by it. Here we haue a mightie Sampſon bearing away the gates of his enemies; by death killing death; by ſuffering his Fathers wrath ouercomming it; by entring into the graue, opening it for all beleeuers; by his blood ſhedding vpon the croſſe, *reconciling all things*, Col. 1. 20. neuer was their ſuch an actiue ſuffering of any man, which tormented and crucified the Deuils themſelues, when the deuils inſtruments were tormenting and crucifying him: it is peereleſſe and vnmatcheable, no

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Secondly, ſeeing it is cleare in the text that Chriſt died not for his owne ſinnes, it is cleare that hee died for the ſinnes of his elect, vnto whom this vertue of his death muſt be applied; and this two waies, 1. to their humiliation. 2. to their conſolation. Both of them grounded hereupon, that Chriſt was thus crucified for thee: without which application, the knowledge of Chriſt crucified excelleth not that in the deuils themſelues. For the former, if Chriſt died for thee, then waſt thou the cauſe of his death; thou crucifyedſt him, thou art as faultie and blameworthy for his death, as euer was Iudas, Pilat, the Iewes, or the Soldiers; thy ſinnes were the nayles, and the ſpeare, and thy ſelfe waſt one of them that pearced him: which conſideration ſeriouſly thought of, will be forceable to caſt downe the proud conceits of thoſe for whom Chriſt muſt be thus humbled; and cannot but bring bitterneſſe of ſpirit to him that truely conceiueth that himſelfe deſerued that death which Chriſt, not deſeruing, indured for him: yea, and to haue beene held vnder the wrath of God for all eternitie, if Chriſt had not freed him: vrge this point vpon thy conſcience to bring thy ſelfe to the bewayling of thy ſinnes: oh it was my pride that ſtript Chriſt ſtarke naked: it was the ſinne of my ſoule that made his ſoule heauie vnto the death: my corruptions were the cordes that bound him; my malice, my contempt of God, my ignorance, my wofull courſes were the thornes and nailes that wounded him, he all this while ſtanding in my roome and ſtead. Thus is it propheſied of beleeuers in the new Teſtament, that when the ſpirit of grace ſhall be powred vpon them, they ſhall looke *on him whom they haue pierced,*

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Zach. 12. 10

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Rom. 6.6.

How Chriſt his crucifying crucifieth the luſts of Chriſtians.

thus farre humbled for thy ſinnes: if to reuenge, behold Chriſt on the croſſe praying, and dying for his deadly enemies: if to oppreſſe the poore and innocent, ſee Chriſt on the croſſe ſuffering his blood to bee ſucked out for thoſe whoſe blood thou ſuckeſt: ſo in temptation to any other ſinne, denie it, and ſay, Oh no, I ſee Chriſt on the croſſe made a curſe for my ſinnes alreadie, I haue done him wrong enough already, I wil not adde this to the former, I ſee rather an infinite debt due from me towards him; and I muſt rather thinke of the paiment of that, then offer to runne in further. Thus we ſee both the dutie and the meanes, neither of them both are regarded by many: ſome would faine ſee Chriſt on the croſſe, for the remitting of their ſinne, but not for the crucifying of it: their luſts are as ſtrong as euer before: pride, contention, haſtineſſe, voluptouſnes, worldlineſſe liue and thriue in them, and yet they ſay, Chriſt was crucified for them, whereas if Chriſt be crucified for thee, the world is crucified vnto thee, and thou vnto the world. Others, becauſe Chriſt is come and dead for ſinners, make a cleane contrarie argument: Chriſt died for ſinners, and therefore they will liue in their ſinnes; as though that were the worke of Chriſt vpon the croſſe to maintaine ſinne, and libertine courſes, and not rather to aboliſh the ſame: what a fearefull thing is it that men dare make the death of the Sonne of God as a common packhorſe to lay all their ſinnes vpon,while yet hereby they embolden themſelues in the multiplication of them. Others are ſo farre from crucifying their luſts,as they will not endure to haue them prickt or touched in the miniſterie: Oh meddle not with mine eies, I cannot endure it: or if they endure to crucifie many, yet ſome ſweete ſinnes ſhall be ſpared, they are ſweete morſels, or fat morſels,profitable or pleaſurable ſinnes, and they muſt not be let goe:but neuer a one of all theſe euer taſted in truth the leaſt fruit of the death of Chriſt. The ſecond fruit that muſt appeare in vs, is the life *of Chriſt*, 2. Cor. 5. 15. *He died for all, that they which liue, ſhould not henceforth liue vnto themſelues, but vnto him which died for them and roſe againe:* Rom.6. 11. 12. *Likewiſe thinke yee alſo that yee are dead to ſinne, but are aliue to God in Ieſus Chriſt:* 12.*Let not therefore ſin raigne in your mortall bodie.* In which places, this life of Chriſt is oppoſed to the courſe of our liues framed of our ſelues; and is nothing elſe but to depend vpon Chriſt in all things, to giue vp all our thoughts, words, and actions to be guided by his word, and directed to his glorie, and ſo to order our whole courſe,as his bleſſed ſpirit may appeare to breath, lead, and liue in vs. Now that this fruit ſhould be added to the former, is euident,1.Pet.2.24.*he bare our ſinnes vpon the tree, that wee beeing dead to ſinne, ſhould liue in righteouſneſſe.* Thus therefore helpe thy ſelfe by this meditation, ſhall my Lord Ieſus ſo willingly forſake his glorie for me; and ſhall not I forſake my ſinne

Many will not endure to haue their luſts pricked in the miniſterie, and much leſſe crucified.

and ſhame for him? ſhall hee contentedly die an accurſed death for me, and ſhall not I as contentedly die to an accurſed life for him? ſhall hee die to glorifie me, and ſhall not I liue to glorifie him? ſhall not he think his heart blood too deare for me, & ſhall I loue any thing better then him? Thus to behold Chriſt on his croſſe, will helpe the forward in this fruit alſo. To which purpoſes the Lord in wiſedome hath inſtituted the miniſterie of the word and Sacraments, that we might haue Chriſt crucified, continually as it were hanging before our eyes: which ordinance of preaching Chriſt crucified, were it in requeſt in the Church of Rome, they ſhould not need their manuarie bables, croſſes, pipes, crucifixes, their *agnus dei*, and the reſt: neither would they with religious adoration honour the wooden croſſe, to the diſhonour of him that died vpon it: but accurſed be all ſuch dead and idolatrous repreſentations againſt the word; let it be our happineſſe with care and reuerence to frequent the word and Sacraments, which are bleſſed meanes ordained of God, not onely to ſet Chriſt on the croſſe before our eyes, but to bring into poſſeſſion thoſe happie fruits formerly deſcribed.

Gal. 3. 1.

No meruaile ſeeing the Papiſts ſhut out the preaching of Chriſt crucified, that they muſt ſee him in crucifixes and ſuch Idolotrous repreſentations.

Verſ. 40. *Him God raiſed vp the third day, and cauſed that hee was ſhewed openly.*

The Apoſtle hauing deliuered the doctrine of Chriſt his death, hee orderly deſcendeth to inſtruct his hearers alſo of his reſurrection, without which his death had neuer beene beneficiall vnto them. And the words in generall imply one point not to be omitted: For howſoeuer the Apoſtle expreſſeth nothing betweene Christ his hanging on a tree, and his raiſing againe; yet becauſe it cannot be properly ſaid, that hee was rayſed from the tree, or from the croſſe, which was a kind of exaltation and *lifting vp*, neceſſarily muſt be included a lower eſtate then that was; namely, that condition of the dead vnder which hee laie for a certaine time, as it were caſt from the face of God his Father, and of men, yea from the face of the earth: when death and ſinne ſeemed to triumph ouer him all the while of his buriall, when they had him in the graue, the houſe of death. This was the lowe eſtate from whence he roſe, the which hee willingly ſubmitted himſelfe vnto for a

Christ ſubmitted to the loweſt eſtate of death, why.

time. 1. That the faith of his Church might be 1
confirmed, in that hee was truely and certainely
dead, and not in ſhew or appearance. 2. That 2
his victorie and conqueſt ouer death might be
more glorious; in that hee could not hold him
downe when hee had him in his owne houſe; but
like a mightie Sampſon he carried away the gates
of his enemies. 3. To remooue by vndergoing for 3
vs that fearefull ſtate of death and damnation,
which we had otherwiſe for euer layd vnder; to
ſanctifie vnto vs our eſtate vnder temporall death,
which is ſweetned by his death: to make our graues
as ſoft and perfumed beds of reſt, by his lying in
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Chriſt ſubmitted to the loweſt eſtate of death, why.

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dued vnder corruption, might put it off, and ſo be
4 fitted to immortalitie and glorie. 4. To teach vs
that our head beeing of power to riſe from the
power of death when the bands of it wrapped him
round about; can now much more beeing in glorie,
drawe vs his members out of the deepeſt pits
of danger or thraldome ſpirituall or temporall;and
wil in his time ſet vs free. This time we muſt wait,
but not appoint it; neither diſtruſt his power and
grace when we are in the deepeſt of our diſtreſſe.
5 5. That ſeeing it was his pleaſure to ſubmit himſelfe
to the loweſt eſtate of humiliation before his
exaltation;we might alſo with more cheerefulneſſe
content our ſelues, to *ſuffer* euen any abaſement
with him, and for him, before wee looke to raigne
with him.

The words of the verſe containe two things. 1. The aſſertion of Chriſt his reſurrection, *Him God raiſed vp the third day.* 2. The manifeſtation or euidence of it, *and cauſed that he was openly ſhewed.* The former part is laid downe in fowre diſtinct points. 1. the perſon raiſed, *him.* 2. the perſon raiſing him, *God.* 3. the action it ſelfe, *raiſed.* 4. the time when, *the third day.*

I

How Chriſt can be ſaid to riſe, ſeeing neither his diety nor the ſoule of his humanity aroſe.

Firſt, the perſon raiſed is *Chriſt*: where firſt it will be demanded how Chriſt can be ſaid to be raiſed, ſeeing he conſiſted of a diuine and a humane nature, whereof the firſt could neither fall nor riſe: and for the ſecond that alſo conſiſted of ſoule and bodie; the former of which beeing the principall part died not, but was in paradiſe. Seeing then neither the deitie, nor the ſoule of his humanitie, nor his perſon did riſe, but only his bodie; how can Chriſt be ſaid to be raiſed. *Anſ* In ſundry other places of Scripture beſides this, we meet with ſuch ſynechdochicall phraſes and formes of ſpeach; wherein ſomewhat is attributed to the whole, which is proper but to one part, and that aſcribed to the whole perſon, which belongeth but to one nature: which commeth to paſſe by reaſon of that ſtrait and perſonall vnion of the two natures in Chriſt. Thus we read that *God purchaſed his Church by his owne blood*: and that the *Lord of glorie was crucified*: of the ſonnes beeing *in heauen and in earth at one time*: of Chriſts *beeing before Abraham was*: of his beeing *omnipotent*, &c. All which are ſpoken of the whole perſon, but properly are to be referred to the ſeuerall natures to which they doe agree. Thus the Apoſtles ſometimes expound them, and teach vs ſo to doe; 1. Pet. 3. 18. Chriſt was mortified *according to the fleſh*, and quickned *according to the ſpirit*: 2. Cor. 13. 4. *Hee died according to the infirmitie of his fleſh*, and was quickned according to the power of God: and to helpe our conceit herein, ſerueth that ſchoole diſtinction, which ſaith, that *whole Chriſt* is ſaid to doe this or that, which the *whole of Chriſt* did not: yea our owne common forme of ſpeach ſaith, a man is dead whoſe ſoule liueth, and a man is a ſleepe when his

Act. 20. 28.
1. Cor. 2. 8.
Ioh. 3. 18.
Ioh. 8. 58.

Totus Chriſtus, non totum Chriſti.

bodie only ſleepeth.

2. We haue hence to note that the ſame bodie was raiſed which had beene laid downe in the graue, and no imaginarie bodie, neither any other bodie for it; for neuer was any other laid there before. Of all which himſelfe againſt all Heretikes giueth ſufficient euidence, as in the manifeſtation following remaineth to be cleared.

3. That this perſon raiſed was not a priuate perſon, but the ſame who had as a publicke perſon beene abuſed, accuſed, condemned, and executed; and now as a publike perſon alſo raiſed from the dead; in whom all his Church, and euery member of it roſe againe: for whoſoeuer haue intereſt in his death, haue their part alſo in this reſurrection.

4. Here is a further thing in this perſon to be noted then euer was in any: the firſt Adam was a roote alſo and a publike perſon; when hee ſinned, hee ſinned for himſelfe and vs, and hauing ſinned, and we in him, hee died away, and left vs in that ſinne; and beeing dead we heare no more of him: and the Scriptures though they record at large the hiſtories of the holieſt men that haue liued, yet when once they come to this, that ſuch or ſuch a man died, we heare no more of him: but with Chriſt it is not ſo; who was not only as another Sampſon, who bewraied the greateſt power in his death; but herein vnmatcheable and pearleſſe

that hee did greater things after his death, then euer hee did in all his life: inſomuch as *Auguſtine* was wont to ſay, *that the faith of Chriſtians was Chriſts reſurrection.* Contra. Fauſt. lib. 16.

We muſt not then content our ſelues with common people, that Chriſt is dead for all and no more; but faſten our eyes vpon his reſurrection ſo much the more diligently, by how much it is eaſier to beleeue that hee was dead, then that hee roſe againe. And what other thing can more fitly be collected from that practiſe of all the Euangeliſts, who in other things while ſome of them omit one hiſtorie, ſome another; or elſe ſome of them breifly point at, and lightly touch and paſſe ouer ſome other hiſtories: all of them ſet themſelues of purpoſe to be copious and large in this of Chriſts reſurrection; that the faith of beleeuers might be firmely grounded herein, and the rather, becauſe no benefite of his reſurrection, none of his death: and without the certaine apprehenſion hereof, all preaching, and hearing, and faith were in vaine; and we our ſelues were yet in our ſinnes: To which Apoſtolicall practiſe, this of our Apoſtle is not vnſuitable in this place in hand; who while hee almoſt in one word maketh mention of the death of Chriſt, hee at large proſecuteth and prooueth the truth of his reſurrection. 1. Cor. 15. 17. 18.

The ſecond point, is to conſider the perſon that raiſed Chriſt. Him *God* raiſed, that is, God the Father, Act. 2.24. *And haue crucified and ſlaine, whom God hath raiſed:* and 3.15. *Yee haue killed the Lord of life, whom God hath raiſed from the dead.* More plainely is this worke attributed to the *mightie power of the Father of glorie working in Chriſt, and raiſing him from the dead*, Eph. 1.17.20. and to him *at whoſe right hand hee ſitteth:* ſo Rom. 4.24. *We beleeue in him which raiſed our Lord Ieſus Chriſt from the dead. Obiect.* But Chriſt raiſed himſelfe, Ioh. 2.19. *Deſtroie this Temple and in three daies I will raiſe it againe:* and hereby was *hee mightily declared to be the Sonne of God by raiſing himſelfe from the dead*, Rom. 1.14. In like manner is this reſurrection of his aſcribed to the holy Ghoſt, Rom. 8. 11. *If the ſpirit of him which raiſed vp Chriſt, &c.* therefore the Father raiſed him not. *Anſw.* Here is no contrarietie, the Father raiſed him, and hee raiſed himſelfe. For 1. there is but one deitie of the Father, Sonne, and holy Ghoſt, which is the common foundation of all their actions. 2. There is but one power common to them all three, and this is the power that Chriſt challengeth he hath to lay downe his life and take it vp againe. 3. There is but one common act in them all three, for the putting out of this power vnto any externall action without themſelues; of which Chriſt ſpeaking, Ioh. 5.19. ſaith, whatſoeuer the Father doth, the ſame things doth the Sonne alſo. In theſe reſpects holdeth the ſpeach of the Apoſtle, *Theſe three are one*, that is, theſe three, 1. in the

true

Opera ad extra communia tribus perſonis.

1.Ioh.5.7.

true and reall diſtinction of their perſons: 2. in their inward proprieties, as to beget, to be begotten, and proceede: and 3. in their ſeuerall offices one to another, as to ſend, and to be ſent: theſe three are *one* in nature and eſſence, *one* in power & will, and *one* in the act of producing all ſuch actions, as without themſelues any of them is ſaid to performe.

2 *Secondly*, although here is no contrarietie, yet here is an order in the working or adminiſtration of the perſon to be obſerued: for the Father as the firſt efficient in order, raiſeth Chriſt as man, by the Sonne as a ſecond efficient in order, and by the holy Ghoſt as a third. For as it is in all the matter of creation, ſo is it in all the workes of redemption: they are aſcribed vnto the Father eſpecially; not becauſe they agree not vnto the other two perſõs, but becauſe he after a peculiar manner worketh them, namely by the Son, and by the holy Ghoſt; but they not *by him*, but *from him*: and ſo neither this, or any other ſuch place, where it is aſcribed to the Father to raiſe his Sonne Ieſus, muſt be cõceiued, either as making Chriſt (as the Sonne) inferiour in power to his Father, or as excluding his owne mightie power in raiſing himſelfe; for they ſhewe onely the order of the perſons, but make no inequalitie in eſſence, or power, or will, or working.

3 *Thirdly*, where the Sonne is ſaid to be raiſed of the Father, it muſt not be vnderſtood of the per-

ſon of the Sonne, but in reſpect of his nature aſſumed, that is, his humanitie. Whence obſerue, that as the former point ſhewed that Chriſt was a true man, becauſe he was in the ſtate of the dead, whence he was raiſed; ſo this conſideration ſheweth him to be a true and glorious God, and notably concludeth that which the Apoſtle aimeth at, who would hence prooue him to be *Lord of all*, in that by his owne power he raiſed himſelfe from death; and ſo *mightily declared himſelfe the Sonne of God*, and Lord of all, bleſſed for euer. This is it which maketh him the fit obiect of our faith, and if he had not expreſſed himſelfe as well a true and perfect God, as a true & entire man, we ought not to haue beleeued in him: we beleeue not then (as the Iewes ſcoffingly ſay) in a crucified God; but in a God raiſing and exalting to glorie, by his owne omnipotent power, an aſſumed humane nature, euen then when it lay vnder the curſe of all the ſins that euer haue, or ſhall be committed by the true members of the Church; the which thing no power of man or angel, nor any created nature could euer turne hand vnto, could euer haue ſtood vnder, and much leſſe haue ſwumme out with conqueſt and victorie: neither indeede had he himſelfe, if there had remained the leaſt ſinne of any of the elect to haue beene accounted for: wee neede then no other ſigne to be giuen vs to prooue his dietie, but this ſigne *of Ionas*: and when the Iewes demanded a ſigne why he tooke ſuch authority vpon

Rom. 1. 4. Vbi reſurrectio non paſſiue ſed actiue accipitur cum ſit τεκμήριον deitatis.

Chriſts deity cleared by his glorious reſurrection.

him; he gaue them no other, but ſent them hither, *deſtroy this temple*, *and I will reare it in three dayes*, Ioh.2.18.19. &c.

The third point is the *raiſing it ſelfe:* wherein 3. points are to be opened: 1. the *neceſſitie* of Chriſts riſing. 2. the *manner*. 3. the *fruit* or ends of it. Firſt, it was neceſſarie that Chriſt ſhould riſe againe in three reſpects. 1. For the accompliſhment of things foreappointed and foretold: it was from all eternitie decreed and appointed by God, and therefore it behoued *Chriſt to riſe from the dead the third day*, Luk.24.46. and it *was impoſſible that he ſhould be held downe of death*, Act.2.24. Againe, the Scriptures muſt neceſſarily be fulfilled, all which beat vpon theſe two points, 1. his *ſufferings*, 2. the *glorie that ſhould followe*. And more ſpecially all thoſe predictions, and types of his reſurrection inforced this neceſſitie, Pſal.16.10. *Thou wilt not leaue my ſoule in graue:* which our Apoſtle prooueth cannot be meant of Dauid, whoſe bodie ſawe corruption; but that *Dauid ſpake concerning him:* Iſa.53.10. *when he ſhall make his ſoule an offering for ſinne, he ſhall ſee his ſeede, and prolong his dayes:* Beſides his owne prediction of his reſurrection, muſt either be fulfilled, or he could not haue beene the onely true Prophet of his Church: for himſelfe had ſaid, that the Iewes ſhould ſlay him and crucifie him, but the third day ſhall hee riſe againe, Matth.20.17. and this the high Prieſts and Phariſies remembred well, when they came to Pilate and ſaid, *Sir*,

It was neceſſarie that Chriſt ſhould riſe againe, reaſons.

1

Luk.24.26.
1. Pet 1.11.

wee

we remember that this deceiuer while he was aliue ſaid, within three dayes I will riſe: command therefore that the ſepulchre be made ſure, &c. Adde hereunto, that all the predictions of his aſcenſion, of his triumph, and of the laſt iudgement depended hereupon. Further, the types which foreſhadowed his reſurrection, muſt not be fruſtrate, but anſwered in the truth of them: as that of *Izaak* bound vpon the wood, but yet reſerued aliue, whome his father *receiued from the dead* after a ſort: of Sampſon eſcaping the reuenge and malice of his enimies by carrying away the gates wherein he ſeemed faſt ſhut: of the two goates, one ſlaine for ſinne, the other a ſcape goat, ſhadowing Chriſt both ſlaine for ſinne, and yet eſcaping: of the two ſparrowes, the one killed, the other let flie: and the moſt expreſſe of all, that of Ionah, which Chriſt himſelfe mentioneth, Matth. 12.39. and moſt properly applyeth to this verie purpoſe.

Leuit 16.5.

2

Neither the perſon of Chriſt nor any of his offices could ſuffer him to abide long vnder death.

2. It was neceſſarie in reſpect of himſelfe, whether we conſider the excellencie of his perſon, or of his office. For his *perſon*, hee was by nature the eternall Sonne of God, the Lord of life and glorie; and by no better meanes could hee be diſcerned to be this true and naturall Sonne of God, or the reſurrection and life, then by raiſing himſelfe from death to life by his moſt glorious power. Hence it was that himſelfe a little before his death, prayed in theſe words: *Father, glorifie thy Sonne.* As for his *office*, as he was ſet out by his

Ioh. 17.1.

Father to be a perpetuall Mediator betweene God and the Church; ſo was hee to be an euerlaſting *King* of glorie; of whoſe kingdome *there muſt be no ende:* according to that propheſie of Daniel 7.27. *The kingdome of the moſt high is an euerlaſting kingdome.* And according to the oath of the Lord recorded, Pſal.89.36. *I haue ſworne once by my holineſſe that I will not faile Dauid: his ſeede ſhall endure for euer; and his throne as the ſunne before mee, hee ſhall be eſtabliſhed for euermore as the moone, and as a faithfull witneſſe in the heauen.* Selah. 2. Hee muſt be alſo a *Preiſt* for euer after the order, not after the order of Leui or Aaron, but of Melchiſedech, without beginning or end of daies: and this alſo the Lord had *ſworne* vnto his ſonne, *and could not repent*, that hee ſhould be a *preiſt for euer:* wherein the preiſthood of Chriſt is aduanced aboue all the preiſts that euer were, who hauing receiued their office in time, in time alſo ceaſed their office with their life, but Chriſt his preiſthood was not limited in any time, but was euery way eternall. They were *many* who ſucceeded one another, becauſe *they were not ſuffred to endure by death: But this man becauſe hee endureth for euer,* hath (no ſucceſſor, but) *an euerlaſting preiſthood.* They were made *Preiſts after the law of the carnall commandement,* but hee *after the power of the endleſſe life:* that is, hee was not made a Preiſt by the law, namely ceremoniall, which eſtabliſhed for a time dying and vaniſhing things, ſignified by the name

1 Not his kingly. Luk.1.33.

2 Not his Prieſtly office.

Pſal.110.4.

Heb.7.23.

ver.16.

of *fleſh*: but hee was made by the efficacie of the word and oath of his Father, which gaue him endleſſe life, and perpetuall duration; ſo as neither death it ſelfe, nor the graue could hold any dominion ouer him, when they ſeemed to haue claſped him faſt in their bands; which yet were powerfull inough to haue held downe any or all other men in the world beſides himſelfe: and the Apoſtle to the Hebrewes giueth a double reaſon why hee muſt neceſſarily outliue death it ſelfe: the *former*, becauſe hee muſt not onely make a perpetuall oblation that need no repetition; but 7. 25. alſo hee muſt *liue euer to make interceſſion*, and that perpetually, without which the Apoſtle implieth that hee had not *perfectly ſaued his people*. This is moſt clearly prooued, Rom. 8. 34. *It is Chriſt who died*, yea *or rather which is riſen againe: who is alſo at the right hand of God and maketh requeſts for vs*: and Hebr. 9. 24. *Chriſt is entred into the very heauen to appeare now in the ſight of God for vs*: which *appearance* of his in heauen with his merits, hath the force of the moſt effectuall prayer that euer was. The *latter* is, that hee may not only make one offring for ſinne (as thoſe Preiſts did many) but that hee may alwaies liue to apply it (as they did not) and ſee that his people haue the benefite of it; not only before God for the appeaſing of his wrath, but alſo for the purging *of their conſciences from dead workes to ſerue the liuing God*: as the ſame Apoſtle noteth, Hebr. 9. 14. and in the

By dying Chriſt offereth, and by riſing he applieth his ſacrifice to the conſcience of beleeuers.

laſt place to beſtow vpon euery beleeuer the ſpirit of faith, whereby they may apprehend, & apply his ſacrifice to their owne ſaluation. Neither doth it any whit impeach the eternitie of Chriſts preiſthood, becauſe foure thouſand yeares almoſt of the world were paſſed before hee ſuffered: for howſoeuer the execution of it was not all thoſe ages after the beginning of the world, yet the vertue, efficacie and benefite of it, reached to the firſt beleeuer that euer was in the world Adam himſelfe, whoſe faith in *this ſeede of the woman* ſaued him. Abraham alſo ſaw his day and reioyſed: and the holy Ghoſt feareth not to call him the lambe *ſlaine from the beginning of the world*: namely, 1. in Gods counſell and decree. 2. in the vertue and efficacie of his ſacrifice. 3. in regard of Gods acceptation of it for beleeuers. 4. in the types and ſhadowes of it, whereof the ceremoniall law was full. And much leſſe doth that hinder it from being eternall, in that after the day of iudgement it ſhall ceaſe, when we ſhall ſtand no more in need of Preiſts or Sauiours: for howſoeuer the execution of this office ſhall then ceaſe, yet the vertue and efficacie of it ſhall laſt for euer and euer. Rev. 13. 8.

Nor his Propheticall.

3. Hee muſt be alſo the perpetuall *Prophet* of his Church, the vnchangeable Doctor of his Church, & the Apoſtle of our profeſſion: who muſt conſtantly ſend his ſpirit to lead vs into all truth, raiſe vp teachers, and hold them in his right hand, for the *gathering of the Saints, vntill we all meete (in*

Eph.4.13. *the vnitie of faith, and knowledge of the Sonne of God, vnto a perfect man, and vnto the meaſure of the age of the fulneſſe of Chriſt:* ſo as it is cleared, that no part of his offices could admit that hee ſhould abide vnder death, and therefore neceſſarily in this ſecond reſpect muſt riſe againe.

3 *Thirdly,* It was neceſſarie hee ſhould riſe again, becauſe hee was ſo to die as that thereby hee muſt ouercome, yea and deſtroie death, which he had not done, if he had laine conquered of death ſtill in the graue: yea more, he muſt ſo die as that he muſt giue ***eternall life to his ſheepe***, and by his death merit it, put, and hold them in poſſeſſion of it for euer: all ſignified in the phraſes following, ***they ſhall neuer periſh, neither ſhall any take them out of my hands:*** which could neuer haue beene accompliſhed, if himſelfe had periſhed, and had beene left in the hands and houſe of death. But hence hath hee brought his Church ſtrong conſolation, in that beeing riſen from the dead, hee hath fully ouercome death, ſatisfied for euery ſinne of euery beleeuer, and riſen from vnder all that waight of ſinne and death which would haue oppreſſed vs for euer; yea euen himſelfe, if hee had left one of our ſinnes that beleeue in his name vnſatisfied for. Ioh.10.28.

Out of this that hath beene ſpoken, commeth to be anſwered that ***obiection***, that ſeeing Chriſt by his death paid the price of ſinne vnto God, what need we more of him, we can be but acquitted and diſcharged. *Anſw.* The prouiding of the moſt ſoueraigne plaiſter is not enough to worke a cure, but the applying of it alſo. Neither was it ſufficient for Chriſt to performe the formerpart of his prieſthood, namely ſatisfaction for ſinne, if he had not added the latter thereto, which is the application of it. This latter maketh the former ours, and comfortable vnto vs. And both theſe the Apoſtle affirmeth of Chriſt, Rom.4.25. Chriſt was *deliuered to death for our ſinnes, and is riſen againe for our iuſtification:* where by iuſtification is meant by a Metonimie, the application of iuſtice.

II The ſecond point propounded to be conſidered of in the riſing of Chriſt, is the manner of it, which will appeare in three things: the 1. concerning his ſoule; the 2. his bodie; the 3. his whole humanitie ſtanding of both. *Firſt,* the *ſoule* of Chriſt

1 which on the croſſe was ſeparated from the bodie, commended into the hands of his Father, and tranſlated that ſame day into Paradiſe, was by the mightie power of God the Father, Sonne, and holy Ghoſt, brought backe into his dead body, lying in the graue: quickened it, and made it a liuing bodie, moouing and ſenſible in it ſelfe, and vnto others.

Secondly, the ſelfe ſame *bodie* which was borne of the Virgin Mary, educated in Egypt and Galilie; which was apprehended, condemned, crucified and laid in the graue, came out of the graue a liuing bodie; God by the miniſterie of the

Angels remoouing all lets, looſing the bands and apparell of death from off his bleſſed bodie; by the earthquake tumbled away the ſtone that held him downe, droue away the ſouldiers for feare, who would haue aſſayed to haue killed him the ſecond time if they had ſeene him riſe: and ſo opened the graue, that all might ſee the bodie was gone.

Thirdly, the whole humanitie was raiſed *glorified*. For 1. his *bodie* put off all ſuch infirmities and paſſions as he pleaſed to make triall of for our ſakes, that he might be a more merciful high Prieſt: ſuch as are hunger, thirſt, cold, wearineſſe, paine, and death it ſelfe: and contrarily put on ſuch excellent qualities as are fit for a glorified bodie; ſuch as are agilitie, brightneſſe, incorruption, immortalitie, and the like. But here two rules muſt be remembred; the former that none of theſe qualities are diuine properties: for although the deitie perſonally inhabiting this humane nature, doth adorne it with all perfection of moſt excellent qualities, yet muſt they ſtill be conceiued as finite and created accidents, which deſtroy not the nature of a bodie: they beautifie it, but deifie it not; they make it not omnipreſent nor yet inuiſible, for then ſhould it ceaſe to be a bodie, and become a ſpirit to which onely theſe can agree. The latter rule is, that although Ieſus Chriſt roſe moſt glorified, yet did he ſtill while he was vpon earth, vaile his maieſtie, and ſhewed not himſelfe in that perfect glorie, the degrees of which he was now entred

Chriſtus gloriam corpori ſuo dedit, naturam non abſtulit.

into; not onely becauſe he would reſerue the full manifeſtation of it vntill the laſt iudgement, but alſo in regard of his diſciples and faithfull ones, that they might be able to diſcouer the ſelfe ſame bodie, which they had formerly well knowne: and that his ſurpaſſing glorie ſhould not hinder or affray them from that further familiar conuerſe with him, whereby they (beeing to be his witneſſes) might be confirmed and fitted to their teſtimonie, by ſeeing, hearing, yea and touching him. Hence was it that while he was on earth, after his reſurrection, he would carrie the ſcars and prints of the ſpeare and nayles, that they might put their fingers into them for their better diſcerning of him. Hēce alſo although he roſe naked out of the graue, and left the cloathes behind him (for that was agreeable to the ſtate of a glorified bodie, which ſtandeth no more in neede of cloathing for neceſſitie nor ornament, then Adam did in the ſtate of innocencie) yet in reſpect of their infirmitie to whom he was to appeare, he vſed cloathes: and although he needed neither meate nor drinke, yet for their ſakes and ours, he ate and drunke, as we ſhall after ſee.

Secōdly, as for the ſoule of our bleſſed Sauiour, it was beautified with ſuch a meaſure of knowledge as excelled all creatures men or angels; euen ſuch as was meet for ſuch an head: the Godhead reuealing vnto it all things which either it would know, or in regard of his glorious office ought to know.

The like is to be ſaid of righteouſneſſe, holineſſe, and the reſt of his graces: wherein he was ſet ſo farre aboue all creatures, as they all are not able to comprehend them: and yet in regard of God all of them finite as his ſoule it ſelfe is.

III The third point in this riſing of Chriſt, is the *fruit or benefits* of it, which will appeare to be not ſo many as great, if we attentiuely conſider, either 1. the euills that hereby he hath remooued, or 2. the good things he hath procured vnto his people. The former is manifeſt, in that hence all the enemies of mans ſaluation, are not onely vtterly ſubdued, but made not onely not formidable and terrible, as before, but after a ſort friendly, at leaſt beneficiall vnto beleeuers: the which point after wee haue a little cleared, we wil proceed to the ſecond ſort of benefits hence alſo accrewing. Ioſhua in leading the people, and putting them in poſſeſſion of the land of Canaan, was in many things a ſingular type of Ieſus Chriſt: As that he beginneth where Moſes endeth; his calling was confirmed to him by the voice of God himſelfe: the ende of his calling to guid the people to the promiſed land of Canaan: the deſtroying and caſting out all the enemies that lifted vp hand againſt them: the deuiding of the land according to their tribes, and ſo preparing after a ſort to euery one his manſion: the eſtabliſhing of lawes and ordinances to be obſerued of all the ſubiects of that kingdome: the peoples acknowledgment of him for their captaine,

Ioſhuah a ſingular type of Chriſt, wherein.

taine, their promiſe of franke obedience, and of ſubiecting themſelues to whatſoeuer hee commanded them. In one word, the whole hiſtorie doth repreſent our true Ioſhua or Ieſus, who is the accompliſher of all Gods promiſes concerning the heauenly Canaan, and the leader of Gods people to true felicitie: but in no one action did this worthy Captaine of the Lords hoſtes, more liuely reſemble the *truth* or true Ioſhua, then when at one time in one caue hee ſlewe fiue Kings; who beeing deadly enemies againſt the people of God, made out a ſtrong head, and vnited their forces to hinder their peaceable poſſeſſion: For our Ioſhua or Ieſus, which is all one, went into the graue or caue where hee was buried, and there met with, and ſlew fiue mightie Tyrants, and came out a moſt glorious conquerer. The names of theſe fiue Kings, were 1. *Sinne.* 2. *Death.* 3. *Hell.* 4. *Satan.* 5. the *World:* ouer all whom Chriſt by his powerfull reſurrection moſt glorioufly triumphed.

The firſt enimie foyled by Chriſt is ſinne.

The firſt of theſe enemies is *Sinne*: who had for euer raigned in vs to death, and held vs vnder his power, if Chriſt had not broken his power by his reſurrection. So ſaith the Apoſtle, If Chriſt be not riſen againe, *We are yet in our ſinnes*. But it is plaine this enemie is foiled: for if the guilt of one ſinne had remained vnaboliſhed; and Chriſt had not paied the vttermoſt farthing, he had neuer riſen againe.

1. Cor. 15. 17.

But againſt this wil be obiected, that notwith-

A great queſtion anſwered at large.

ſtanding Chriſts riſing we ſee ſinne rule and raigne in the moſt, and hath as much dominion and power as it euer had or can haue: and if we looke at the beſt, they haue many ſinnefull actions found in their hands, plainely arguing, that ſinne mooueth and ſtirreth, and is not dead in them. How ſay wee then that Chriſt by his reſurrection hath ſlaine it? *Anſw.* We muſt here obſerue a twofold diſtinction, whereby we ſhall more eaſily looſe this knot. Firſt, of perſons, ſome are members of his bodie, and ſome, yea the moſt are not: ſome are ſheepe, but the moſt are goates; ſome are in communion with him, as the ſcience ſet and growing in the roote; but the moſt are out of fellowſhip with him, and are no otherwiſe knit vnto him then a ſcience tyed to a tree by a thred; I meane by the ſlender thred of outward profeſſion. Now as the head only imparteth of the life, ſence, motion, protection, light and comfort which it hath, to the members of it owne bodie, and no other: euen ſo the head of this myſticall bodie, quickneth, mooueth, protecteth, enlightneth, graceth, ſaueth only ſuch as are in true communion with him: for theſe ſheepe only hee giueth his life; for theſe hee roſe againe; for theſe hee ſpoiled principalities and powers; for theſe hee ſlew hatred; yea not for theſe only, but in theſe alſo, and in theſe only. As for all the reſt, hee praieth not for the world, namely, the wicked of the world; hee died much leſſe for them; his death killed none of their ſinnes; but they are left in their ſinnes, and vnto the raigne and damnation of their ſinnes, without all benefit either of the death of Chriſt, or of his reſurrection. When we ſay then, that Chriſt killed ſinne, we muſt be vnderſtood (according to the Scriptures) only for, and in true beleeuers, who only can *receiue of his fulneſſe.* The latter diſtinction concerneth ſin; wherein wee muſt conſider two things: 1. the *guilt.* 2. the *corruption* of it. The whole *guilt* of ſinne, is wholly and at once aboliſhed to all beleeuers by meanes of Chriſt his death and reſurrection, but not the whole corruption; which while they dwell in the bodie will dwell with them: yet ſo as they neither liue in it, nor it ſcarcely liue in them. For the former, the Apoſtle asketh this queſtion, Rom. 6, 2. *How can we that are dead to ſinne, liue in it?* and hence it is that ſuch as are in communion with Chriſt, are not only ſaid to be dead, but *buried alſo with Chriſt:* and conſequently they leaue their ſinnes in his graue, euen as Chriſt himſelfe left them there: where if they be left, there will be a rotting and conſuming of them away, that they will be euery day leſſe then other, euen as it is with the bodie that lyeth in the graue: and thoſe which remaine yet vnmortified, they will be euen as dead carkaſes, lothſome and ſtinking, which aboue all things the godly deſire to be couered. Now how impoſſible is it that theſe ſhould be the practiſes of ſuch as liue in ſinne. Nay

In beleeuers the whole guilt of ſinne is aboliſhed by Chriſt, though not the whole corruption.

All the motions of ſin in the elect is onely in letting the life of it goe.

I ſay more, that all the corruption of ſinne left in the godly, can ſcarcely be ſaid to liue in them. I graunt indeede, ſome moouing and ſtirring of it in them, but it is ſuch a motion as is in a beaſt which hath the throat cut: it ſtrugleth and ſtriueth in letting life goe: but the beaſt is killed, and the vncleane iſſues of ſinne in the godly (which indeed are many) are like ſuch iſſues which come from a dead man, and are a very parting from them, rather then any argument of the life of ſin, or of any delight in them. This is that which the Apoſtle aimeth at, Rom. 6. 7. *Hee that is dead, is freed from ſinne:* as the theefe once hanged, ſtealeth no more: ſo ſinne once dead and executed in Chriſt, liueth no more in ſtate or ſtrength: the ſinewes of this giant are cut, and what ſtrength of motion can be in it. In a word, it is in beleeuers but dying ſinne, ſinne deſtroied: the whole hoaſt of ſinne is diſcomfited, though ſome ſtragglers of the armie wander here and there as rebells in another mans dominions.

The ſecond enemie is death.

The *ſecond* enemie is *death*, which entred into the world by ſinne, and went ouer all men in that all men had ſinned, and ſtandeth in full force and ſtate by ſinne wherſoeuer it raigneth. Now Chriſt by remoouing the cauſe, hath alſo remooued the effect: for ſinne beeing ſlaine, death is alſo ſwallowed vp in victorie: he hath made his word good, *O death, I will be thy death*; who although he be the laſt enemie that ſhall be fully deſtroyed, yet hath

hee

he diſarmed him, taken away his dart and ſting from him, and ſo ſpoyled him, as he hath left him nothing to harme the elect withall.

The third, hell.

The *third* enemie is *hell*, the gates of which was ſet wide open by ſinne; for, *In the day thou ſinneſt, thou ſhalt die the death*, namely, the ſecond death as well as the former. But Ieſus Chriſt, by diſcending into hell, and ſuffering the ſorrowes of the ſecond death, looſed the ſame from himſelfe, and all ſuch as ſhall beleeue in his name vnto the worlds ende: Reu. 1. 18. *I was dead, but am aliue for euermore, Amen: and I haue the keyes of hell and death*: which phraſe ſeemeth to be borrowed from great commanders and conquerours, who hauing wonne and entred any citie, preſently haue the keyes deliuered vnto them, in token of that regiment and authoritie which now of right belongeth vnto them; and plainely importeth, that howſoeuer Chriſt was once dead, yet by his death he hath vanquiſhed hel and death, and ſo hath obtained full power and command ouer them both.

The fourth, Satan.

The *fourth* enemie is *Satan*, the arch enemie of mankind; moſt malitious, beeing a manſlayer from the beginning, and moſt powerfull, beeing the Prince, yea the God of this world: yet hath the victorious lyon of the tribe of Iudah, put to flight this roaring lyon: whoſe rage and malice made him bold to ſet vpon the Sonne of God himſelfe, that ſo he might worke his owne ruine and ouerthrowe. How Chriſt avoided his ſundrie fierce aſſaults and temptations in the wildernes: broke his power and forces by his powerfull diſpoſſeſſing and caſting him out of men and women; trode vpon his necke by the power of his death and reſurrection, we might at large out of the Euangeliſts ſhewe, but that wee haue ſpent ſome time alreadie in this argument: ſo as now the gates of hell can neuer preuaile againſt the faith of the godly: the ſeede of the woman hath broken the ſerpents head: the ſtrong man is caſt out by a ſtronger then he: the ſpoyler is ſpoyled, and lead in triumph by him that *appeared* for this ende to *deſtroy the workes of the deuill*: who hath this tyrant alſo in chaines reſerued for the blackeneſſe of darkeneſſe for euer.

The fifth the world.

The laſt enemie, but not the leaſt in ſtrength, is the *world*, Satans ſeruant and armour-bearer; which by all the power and pollicie it could vſe, could not keepe Chriſt downe in the graue, but he roſe againe notwithſtanding all the oppoſition of it: this is that our Sauiour profeſſeth of himſelfe a little before his death, *Be of good comfort, for I haue ouercome the world*: As if he had ſaid, trouble not your hearts, although you haue all the ſtrength and malice of the wicked world againſt you, all which ſhall be no more able to preiudice your ſaluation, or hinder your glorie, then myne owne, who haue ouercome it, ſo as you fight againſt a conquered enemie. By all this that hath beene ſaid, that of the Apoſtle appeareth to bee true: that he

Ioh. 16. 33.

hath *ſubdued all things vnto himſelfe, and hath put all his enemies vnder his feet,* that none nor all of them can ſeparate vs from God or Chriſt, or our ſaluation, purchaſed and preſerued for vs by him.

How all theſe enemies are not onely ſpoyled but after a ſort made freindly vnto vs.

Now we are to ſee in the next place, that Chriſt
by his reſurrection, hath not onely ſpoyled theſe e-
nemies for vs, but that he hath made them all after
a ſort friendly vnto vs; that whereas they deſire
ſtill indeede, and ſeeme to wound vs, they doe no-
thing elſe but heale vs. 1. For ſinne, that nowe 1
ſerueth to humble Gods children and keepe them
lowe in their owne eies, as alſo prouoketh them to
walke awfully in regard of God, and watchfully
ouer their hearts and liues, ſtill groaning to God
vnder their daily infirmities. By this meanes *out of
the eater commeth meate,* as was ſaid in Samſons rid-
dle, Iud. 14. 14. 2. *Death* is not now to Gods chil- 2
dren as it was to Chriſt, ioyned with a ſence of
Gods anger againſt it, or paying a debt to the iu-
ſtice of God, (for it were againſt the rule of Gods
iuſtice to require the paiment of the ſame debt
twiſe) but wherein they haue a ſweete ſenſe of
Gods fatherly loue, wherein ſinne is perfectly
to be aboliſhed, whereby way and entrance is
made vnto life euerlaſting, where we ſhall be with
God and Ieſus Chriſt, which is beſt of all. The
Saints of God in theſe regards haue rather deſired
thē feared it: for what man hauing bin toſſed a long
time vpon a dangerous ſea, would feare the hauen?
or who beeing wearied with the trauells of the

day would feare to goe to his reſt at night? 3.
3 Sence of *hell* keepeth in vs an hatred of ſinne, and a longing after heauen: yea how beneficial the terrors of conſcience are to Gods children, were too long here to diſcourſe. The ſpeach is as true as common, the way to heauen lyeth by hell gates.
4 4. The *Deuill* maketh vs flie to God our helpe, and relie vpon his ſtrength: yea, when men by no other meanes wil be drawn, God ſetteth the deuill in their necks to dragge them to heauen, as a graue Diuine ſpeaketh.
5 5. All the euills in the world worke to the beſt to them that loue God, and haſten them to the fruition of the victorie obtained by Chriſt: they weigne them from the world, and the loue of it. And whereas they are as prone to pitch their tabernacles here belowe as others, God vſeth theſe as meanes to keep his from being of the world, euen while they are in it. They conforme them to Ieſus Chriſt their head, and traine them in the imitation of him, both in patience and obedience. Now how could any of theſe parcells of Gods curſe againſt the ſinne of man, or mans curſed ſinne it ſelfe, bring to any ſuch ſweete and profitable fruits, but by the ouerruling power of Ieſus Chriſt, who bringeth life out of death, light out of darkneſſe; and who only can make his owne wiſe out of ranke poyſon to ſucke moſt ſweete and ſoueraigne preſeruatiues; which who doth not, hee neuer as yet knew the benefit of Chriſt his reſurrection.

The

Chriſt by his reſurrection not onely remooued euils, but procured all our good as appeareth by 3. inſtances.

The ſecond ſort of bleſſings procured to the
Church, by Chriſt his reſurrection, is the fruition
of good things which it putteth vs in poſſeſſion
of euen in this life by giuing vs our firſt fruits, and
a ſweete taſte: but vpheapeth our meaſure after
this life when our harueſt commeth, and we admitted
to feed fully at the ſupper of the lambe. The
I benefits which I will mention are three. Firſt, we
are confirmed hereby in the whole truth of all our
religion; the maine foundation of which laid by
all the Prophets and Apoſtles is, that Ieſus Chriſt
the ſonne of Marie, was the Sonne of God, the
true Meſſias, perfect God and perfect man: and
ſo indeed hee was ſuch a one as hee was foretold
to be: one that was to die, and yet ſaw no *corruption:*
one who muſt make his ſoule an *offering* for
ſinne, and yet *muſt ſurviue to ſee his ſeede*, and prolong
his daies: one that had power to *laie downe his
life*, and power to *take it vp againe*. In a word, one
that *was put to death concerning the fleſh*, but *was* 1.Pet.3.18.
quickned in the ſpirit: that is, by vertue *of his dietie*,
rayſing that fleſh vp againe. Let all the Iewes and
Atheiſts in the earth diſpiſe the indignitie of his
death, we with the Angels will admire the glorie
of his reſurrection.

II The *ſecond* benefit is, that hence we are aſſured
that our 1. Iuſtification, 2. Sanctification, 3. perfect
ſaluation, is not only obteined, but applied vnto
1 vs. For our *iuſtification* before God, by meanes
of Chriſt his reſurrection, hee brought into vs an

euerlaſting righteouſneſſe: in that hee not only bare our burden vpon himſelfe, but bare it away from vs: for what is his reſurrection elſe but his actuall abſolution from our ſinnes which were imputed vnto him, and for which he ſubiected himſelfe vnto the death: Whence we grow vp in full aſſurance, that the whole price is not only paid to the vttermoſt on Chriſts part, but that the ſatisfaction is accepted alſo on his Fathers, whoſe iuſtice would neuer haue abſolued him, if all the bills and writings which were to be laid againſt vs, had not beene faſtned to the croſſe, and ſo cancelled and fully diſcharged: ſo as now we may with the Apoſtle, hold out a flagge of defiance, and challenge our righteouſneſſe; for who ſhall lay any thing to the charge of Gods elect? *It is God that iuſtifieth, who ſhall condemne? it is Chriſt which is dead,* Rom. 8. 34. yea, *or rather which is riſen againe.* And the ſame Apoſtle thirſting after that *righteouſneſſe* which is by faith in him, counteth all things loſſe and donge, ſaue only to *know him, and the vertue of his reſurrection.* Phil. 3. 10.

2 2. From this reſurrection of Chriſt iſſueth our ſanctification, which is our firſt reſurrection or raiſing of our ſoules from the death of ſinne: becauſe in euery reconciliation making muſt be two conditions. 1. A forgetting vpon ſatisfaction of all old wrongs and iniuries. 2. A binding from future offences: the former Chriſt effecteth by his death, the latter by his reſurrection, into the

which whoſoeuer *are grafted, they cannot henceforth ſerue ſinne*, but beeing riſen with Chriſt, they *ſeeke the things which are aboue*, where Chriſt ſitteth: they ceaſe further by ſinne to offend as ſuch who are *begotten to a liuely hope by the reſurrection of Ieſus Chriſt* from the dead: and for this cauſe our Sauiour was carefull after his departure hence, to ſend out his ſpirit in more plentifull and abundant manner then before, that hee might continually inſpire his people with ardent deſires after the beginnings of that life eternall vnto which Chriſt himſelfe is riſen: who then manifeſt themſelues members of ſuch an advanced head, when this new life manifeſteth it ſelfe in them.

Rom.6. 5.6.

Coloſ.3.1.

1.Pet.1. 3.

Thirdly, our perfect ſaluation is alſo hence fully aſſured vs; for if our Lord Ieſus hath foyled all the powers of hell, death, and darkeneſſe in himſelfe, when he was yet dead; how much more doth he it for vs his members, beeing now aliue? if he could driue backe and diſperſe all ſpirituall enmities, euen when he was in hell it ſelfe after a ſort, how much more now beeing aſcended *farre aboue all mooueable and aſpectible heauens?* for we muſt not behold the victorie & triumph of Chriſt, as performed onely in and for himſelfe; but as the ground and pledge of the victorie and conqueſt of all the beleeuers in the world. Looke vpon this ſonne of *Dauid* proſtrating the great *Goliah* of hell, for all the *Iſrael* of God; caſting out the ſtrong man, not onely out of his, but of our poſſeſſions,

Epheſ. 4. 10.

What or who ſhall ſeperate vs from the loue of God, ſeeing it is Chriſt that is dead or rather riſen from the dead.

that he might take vs vp for his owne vſe;ſpoyling
him of his kingdome and weapons, for vs, yea and
in vs. And hence, as out of a well of conſolation,
we ſhall drawe this comfort to our ſelues, that
looke as the gates of hel could not preuaile againſt
him our head, no more ſhall they euer bee able to
preuaile againſt vs his members, although they
neuer ſo fiercely and forcibly aſſayle vs. And if
ſpirituall enmities ſhall not be able to cut vs ſhort
of our ſaluation, much leſſe ſhall temporall dangers:
for by vertue of this reſurrection alſo, euen
in the moſt troubleſome deepes, when the waues
of ſorrowes ouertake one another, and goe ouer
our ſoules; when with Ionas we are readie to ſay,
Ionah 2.4. *we are caſt from the face of the Lord*; euen then wee
haue hope to riſe out of ſuch euills; and becauſe
our head is aboue, in ſhort time comfortably to
ſwimme out. Adde hereunto, that death it ſelfe,
nor the graue ſhall ſtand betweene vs and home:
for this riſing of Chriſt is both the cauſe and confirmation
that we ſhall riſe againe: If the head be
riſen, ſo ſhal alſo the members: if Chriſt the firſt
fruits of them that ſleepe be raiſed, ſo ſhall alſo
the whole bulke and bodie of beleeuers: if we beleeue
that Chriſt is riſen *from the dead, euen ſo them*
1.Theſſ.4.14. *which ſleepe in Ieſus will God bring with him:* and if
the ſame ſpirit which raiſed Ieſus from the dead dwell in
Rom.8.11. *vs, then he that raiſed Chriſt from the dead ſhall alſo
quicken our mortal bodies:* for Chriſt hath not redeemed
the ſoule alone from death, but the body alſo:

els had this ſecond Adam bin inferiour to the firſt, if not able to ſaue by his riſing al that which was loſt by the fall of the former. Oh how would this meditation well digeſted, ſweeten the remembrance of death and the graue? when a Chriſtian ſhall conſider, that looke how it was with Chriſt when his ſoule and bodie were ſeparated, yet both of them were vnited to the dietie, which brought them together againe: euen ſo I am taught by the Scriptures, that when my ſoule and bodie ſhall be ſeparated, yet ſhall neither of them be ſundred from Chriſt my head, but he will reunite them like louing friends that they may participate in his own glory. How would this meditation bring the ſoule, not only to be content, but to deſire *to be diſſolued, & be with Chriſt*, accounting that *the beſt of all.* Philip. 1.23.

III The *third* benefit befalling vs by the reſurrection of Chriſt is, that becauſe Chriſt is riſen, we know it ſhall not only goe well with vs, but with all the Church of God; the proſperitie of which, ſo many as would proſper muſt reioyce in; for hence it is that Chriſt calleth a church out of the world, which after a ſort riſeth euen out of his owne graue: hence is it that beeing aſcended on high, hee gaue gifts to men, for the gathering and preſeruing of his Church: hence is it that the church ſhall alwaies haue the light of the Goſpel, Paſtors, Teachers, and the Miniſtrie, till we all meete to a perfect man: hence is it that this Church ſhall be defended from Wolues and Tyrants; ſeeing none is ſtronger then hee, nor able to plucke any of his ſheepe out of his hands. Let the Church be preſſed, it ſhall neuer be oppreſſed: Let the Kings of the earth band themſelues and forces againſt it, the Lord hath ſet his Sonne vpon his holy mountaine, and hee ſhall cruſh them like a potters veſſel: Let Heretikes and Antechriſt ſend armies of Locuſts, Ieſuites, and ſeducing vagrants to waſt the Church, and bereaue it of the truth and light leading to life, they ſhall only ſeduce ſuch as whoſe names are not written in the booke of life, and of the Lamb: for ſeeing Chriſt is riſen, ſo long as he (who can die no more) liueth, hee will preſerue his darling; hee will ſend out the ſtarres that are in his right hand for her releefe; who like Dauids worthies ſhall break through the hoſts of the enemie, and bring the pure waters of the well of life: as we are for euer thankfully to acknowledge in thoſe worthy reſtorers of our religion. Laſtly, let floods of perſecution riſe and ſwell, ſo as this doue of Chriſt cannot find reſt for the ſole of her foot, one meanes or other Chriſt will vſe for her helpe: for hee will either ſend her into the wilderneſſe, or the earth ſhall helpe the woman and drinke in the waters, that they ſhall not hurt her: or hee will prouide for her one of the chambers of his prouidence (as hee did for Ioaſh againſt the rage of Athaliah) wherein ſhee ſhall be ſafe till the ſtorme be blowne ouer. Theſe are the principall benefits procured vs by Chriſts reſurrection, which belong not vnto all, but only to ſuch as are riſen with him.

How to know that we are riſen with Chriſt.

Queſt. How ſhall wee know that we are riſen with Chriſt, that they may aſſuredly belong vnto vs? *Anſw.* The Apoſtle ſetteth himſelfe to reſolue this queſtion, Coloſſ. 3.1. where he maketh the *ſeeking of things aboue where Chriſt is*, an infallible marke of our riſing with him; for as when Chriſt was riſen, he minded not things below any more, but all his courſe was a preparation to his aſcention, to which all things tended: ſo now if thou be riſen with him, heauen will be in thine eye, and thine affections are aſcended thither *where Chriſt is*: if Chriſt were on earth, thou mighteſt fix thy ſoule and ſenſes here on earth, and yet be a Chriſtian; but ſeeing he who is thy head is in heauen, thou that art a member of him, muſt be there alſo. And as Chriſt while he continued vpon earth after his reſurrection, liued a kind of ſupernaturall and heauenly life; ſo if thou be riſen with him, thou liueſt not the life of nature, but haſt begunne the life of grace, and an heauenly conuerſation.

Heauenly life diſcerned by two notes.

1. Diſſimilitude with the life of ſinnefull and naturall men.

Queſt. But how ſhall I know whether I liue by this heauenly life or no? *Anſw.* There be two ſpeciall notes to diſcerne this truth by: the former is the diſſimilitude and oppoſition which it hath with the life of ſinnefull naturall men vpon earth: the latter is the ſimilitude and agreement it hath with the life of Saints and glorified men in heauen.

Con-

1. In the matters of this life.

Concerning the former: the naturall man will follow and purſue things which tend to a ſenſuall and naturall life; he will beate his braines for gold and ſiluer, meate and cloath, goods and lands for himſelfe and his: as for heauen, he will haue nothing to doe there till he be dead, and for the way thither, he careth not to know it till he be dying at the ſooneſt. But the ſpirituall man he coueteth after ſpirituall things; the power of Chriſts ſpirit where it is preſent, will lift vp his heart be it neuer ſo heauie, to ſeeke the kingdome and the righteouſneſſe of it: and he ſeeketh after the wiſedome of God; as for gold and treaſures, he accounteth of the graces of faith, loue, hope humilitie, and the feare of the Lord aboue all pearles and precious things; he prouideth for himſelfe and his, the food that periſheth not, and thinketh himſelfe warmely and comely arraied, when he hath put on the Lord Ieſus Chriſt, as knowing, that onely the garment of this righteouſneſſe, can fence him from all the iniurie of wind and weather. The naturall man doth not more ſeriouſly liſten after great purchaſes of land and fields, as he doth caſt with himſelfe to purchaſe the pearle hid in the field; for which he will ſell himſelfe, as we ſay, into his ſhirt; nay and further, his owne ſelfe, libertie, life, and if he had any thing dearer then that. As for the things of this life, if he haue them not, he wanteth not his portion: If he haue them, his care is that they haue not him, or become his portion: If riches increaſe, hee ſetteth not his heart vpon them. If they decreaſe, his heart faileth not with them. In abundance, hee carrieth himſelfe warily and weanedly. In want, cheerefully and contentedly. The things he hath, hee vſeth as not vſing them: the things he hath not, he knoweth he hath no good vſe of them, or elſe hee ſhould haue them. And thus as the naturall man beſtirreth himſelfe, and all his motion tendeth to the bettring of his outward eſtate at home; ſo contrarily doth an heauenly minded man (accounting himſelfe from home while hee is heare in the bodie) bend his cheife care to ſettle his eſtate at home in heauen; and all his trading and conuerſe in this ſtraunge country tendeth to the enriching of him in his owne country. Further, if we looke to the naturall mans courſe in the matter of his religion, we ſhall ſee as great difference betweene them. For it is cleare, that whereas matters of religion are a burthen to the one, they are the ioy of the other. The one as heauie to pray, to heare, to read and meditate on the word, and of his owne eſtate, as a beare to the ſtake: if law, or ſhame, or ſome ſuch by-reſpect mooued him not, it were all one to him to be on his horſe backe as in the Church: the other, would account his life tedious, were it not for theſe meetings of God and his people in the aſſemblies, and thoſe ſweet refreſhments they bring backe from thence. The one, if hee pray ſometimes in publicke, he maketh little conſcience

2. In the matters of religion.

of priuate prayer in his family, and ſo of other priuate duties, to which God and a good conſcience would bind him as ſtrait as to the former. The other, walketh wiſely and religiouſly in the midſt of his houſe, and preſerueth the worſhip of God at home, and maketh his houſe a little Church and houſe of God. The one, maketh little or no conſcience of ſuch ſinnes, as either in compariſon of other, or in his owne corrupt conceit, are ſmaller ſinnes: ſuch as are inferior oathes, idleneſſe, gaming, ſinnes of omiſſion, idle words or hurtfull; vncleane or wandring thoughts: words hee thinketh to be but wind, if he meane no hurt; and if he meane hurt, but doe none, thoughts are free. As for the ſinnes of the time, hee will not be ſo vndiſcreete as to ſwimme againſt the ſtreame; he is here violently carried without reſiſtance into a gulfe of knowne euills, and all is well, he doth but as others doe, and it were worſe for him if he did not: the other, maketh conſcience of all ſinne, leſſer ſinnes, and ſecret ſinnes: hee can hate all, euen thoſe which hee cannot auoid: he hateth the euill that himſelfe doth, and willingly will not diſpleaſe God though all men be therefore offended with him. To conclude this point, the one ſeeketh to approoue himſelfe vnto man; the other to approoue his heart to God, becauſe hee knoweth hee made it, and knoweth what is in it. And this ſhal ſerue for a taſt of the oppoſite diſpoſition betweene naturall, and ſpirituall life.

II. Agreement which it hath with the life of the Saints in heauen in two things.

The ſecond note, to diſcerne this heauenly life by, is the ſimilitude or agreement which it hath with the life of the Saints in heauen. For the life of the Saints in heauen, muſt be a counterpaine of the beleeuers vpon earth, to which they muſt be daily framed in ſundry regards. 1. In reſpect of the things they are called from. 2. In reſpect of the things they are called vnto. 1. The Saints in heauen are called from three things. 1. the world it ſelfe. 2. the corruptions that are in the world through luſt. 3. The companie of the wicked of the world. Euen ſo muſt beleeuers in the world in their degree and meaſure, carrie themſelues as thoſe that are choſen out of the world, and ſuch as are *bought from the earth*, medling no more with earthly things then needs muſt, enioying them ſo, as they ioy no more in them, then in things which are not their owne, but borrowed only for a time: vſing them ſo, as they abuſe them not, becauſe they are to be counteable for them; abiding in their earthly buſineſſe and callings, ſo as they be neuer earthly minded: in one word, ſo deſiring, purſuing, hauing, holding, and parting from the profits of this life, as thoſe to whom God hath ſhewed better things, then any below; yea, and eſteeming of their preſent life it ſelfe ſo indifferently, as that they can account the day of their death better then the day wherein they were borne. 2. As the Saints in heauen, beeing deliuered out of the priſon of the bodie, haue all the

1

1

Rev. 14. 3.

VVhat the Saints are called from, in three things.

2

bolts and chaines of their corruption ſtruck off; ſo the godly who haue their parts in the firſt reſurrection, haue after a ſort changed their liues, and put on a *diuine nature:* they haue bid farewell to the follies of their former times, yea renounce, and as farre as frailty will permit, loath their ſinnes; ſaying vnto them, as Ephraim to his reiected Idols, *get you hence: what haue I to doe with you?* they that were of the Synagogue of Satan, are now in the Temple with true beleeuers. Thus is it ſaid of the 144000. that were bought from the earth, that they were not *defiled with women,* but were *virgins,* that is, ſanctified in part, and waſhed from their filthineſſe, and will haue no more fellowſhip in the vnfruitfull workes of darkneſſe, wherein ſometimes they were cheife actors. 3. The Saints in heauen neuer ioyne with the wicked of the world any more; that beeing verefied, which Moſes ſpake to the Iſralites, concerning the Egyptians, *The enemies whom your eyes haue ſeene this day, you ſhall neuer ſee more:* euen ſo the faithfull hate the companie of the wicked, with whom they can neither doe good, nor take any: whereas before their calling, they were mixt with them, and ran with them to the ſame riot of exceſſe. Now their fellowſhip is diſſolued; they are no more companions with them; the light of the one admitteth no communion with the others darknes: and that they are often forced to dwell in Meſech with them, it is the woe and greefe of

2.Pet.1.4.

3

their hearts.

Another part of this agreement, ſtandeth in the things to which the Saints are called, which are ſundrie. As, 1. looke as their cheife happines ſtandeth in the beholding of the face of God, and ſeeing him as he is, together with their reioycing in his bleſſed communion, and that moſt ſweete fellowſhip they haue one with an other; euen ſo the cheife bleſſedneſſe of the Saints in earth, is their fellowſhip with God and Chriſt, though it be not ſo immediate as the former. They ſee his backe parts indeede rather then his face, and reioyce after a ſort in his face, but a farre off; and as in a glaſſe of the word and Sacraments, not face to face, nor in that brightneſſe wherein they ſhall behold him, when they are at home with him at his right hād: but yet what they want in the thing, they want not in deſire to be where he is, that they may ſee his glorie, ſo as they may be ſatisfied with the fulneſſe of it; that they may ſo ſee him, as they may be like him; that they may drinke (not of the ſtreames, but) of the well of life, and ſee light in his light. And becauſe louing him that begat, they cannot but loue him that is begotten: the next happineſſe to the former, doe the godly iuſtly eſteeme the communion of Saints, placing vnder God their cheife delight in ſuch as excell in vertue.

2 What the Saints are called vnto in 5 things.

1

Secondly, as the heauenly life of the Saints is ſpent in the perfect praiſe of God, wherein they employ their eternitie, keeping in the preſēce of the throne

Rev. 11.17. of God a perpetuall Sabboth, and ſeruing him day
and 7.15. and night: euen ſo beleeuers indeauour in their
meaſure, that the ſame mind be in them which was
in Ieſus Chriſt, who thought it as his meat and
drinke to doe the will of his heauenly Father: they
bring free will offerings: they eſteeme one day
better in his courts, then a thouſand beſides: and
account theſe perſons bleſſed that may dwell in his
houſe, becauſe they euer *praiſe him*. Not that
much rebellion and corruption of nature, doth not
often dead and dull euen the moſt ſanctified; but
yet ſomething they get forward; and delight in
the progreſſe they make to the cheerefull praiſe
and worſhip of God. And this they doe, not by
fits and ſtarts, but imitate that heauenly life in the
continual endeauour, to make the pleaſing of God
their principall delight, and the chiefe thing that
3 moſt ſoliciteth them. Thirdly, as the Saints in
heauen liue according to the lawe of perfect righ-
teouſneſſe, which is the law and charter of heauen,
and haue obtained perfect ſanctification: ſo belee-
uers on earth ſet the ſame law before them, to rule
and direct euery particular action by, and beginne
the ſelfe ſame obedience: they beginne to waigh
all they giue out or take in by the waights of the
ſanctuarie, which God hath ſealed as iuſt: they
follow the lambe whitherſoeuer he goeth before
4 them, whether by voice or example. Fourthly,
as the Saints in heauen enioy God for the means
Rev. 22.3 5. of all their liues; for he is their Temple, their light,

their tree of life, their Chriſtall riuer, &c. euen ſo the Saints in the world, though they liue by meanes, and muſt not looke to reape without ſowing, as once it was, 2. King. 19. 29. yet enioy they God aboue all meanes; and acknowledge that he is their life, and the length of their dayes; that they liue not by bread alone, but by euery word proceeding out of the mouth of God: that it is he that giueth them power to get ſubſtance, and bleſſeth their children with increaſe: that he which cloatheth the lillies, and feedeth the ſparrowes, will cloath and feed them: yea and more, that before they ſhall want that which is good for them, if all meanes ſhould fayle, he would ſuſtaine them without meanes by miracle: that his promiſe cannot faile them, when the Indian mines ſhall come to naught: that his word is meanes enough, which commandeh the rocke, and it giueth water; and the winds, and they blowe quailes before his hoſt ſhall periſh. Fiftly, as the Saints in heauen would 5 not for all the world forgoe their happines for one day, and yet are they not now ſo fully happy, but that they ſtill wait and long for further perfection of their glory, ſaying, *Lord, how long, holy, and iuſt?* ſo Rev. 6. 10. the godly would not for all the world be ſeparated from their eſtate in Chriſt. A cloud of Martyrs in all ages hath manifeſted, that all the world, the ſweet of it nor the ſower; the flatterie of it nor the tyrannie, could drawe the godly from the fruition of their priviledges in Chriſt. And yet dwel they not in theſe firſt fruits, but wait ſtill for the perfiting of this their redemption. Hence the Apoſtle deſcribeth them by their inſeparable propertie, which is, *to loue the appearing of Ieſus Chriſt*, 2. Tim.4.8.

2. Cor.5.2. Rom.8.23.

Examination of a mans ſelfe by the former notes.

Theſe notes laid together, will giue witneſſe with or againſt a man, whether his conuerſation be heauenly, and conſequently whether he partake of all the former benefits of Chriſts reſurrection. Examine thy ſelfe by them: Whether art thou called out of the world in thy affection? whether art thou actually ſeparated from the corruptions that are in it through luſt? whether doſt thou contemne, and avoide vile and graceleſſe perſons? doſt thou reioyce in the fellowſhip with God and communion of his Saints? ſpendeſt thou thy dayes in the conſtant praiſe and worſhip of God? frameſt thou thy life according to the word of God, the rule of all righteouſneſſe? enioyeſt thou all things in God, and God in all things? priſeſt thou thy preſent eſtate aboue all the world, and yet longeſt thou for the perfecting of thy happineſſe, ſaying, *Come Lord Ieſus, come quickly?* this is to conuerſe in heauen, while thou art on earth; and to ſeeke the things aboue where Ieſus Chriſt ſitteth. Which if it be, then how fewe haue their converſation there, or are riſen with Chriſt? How fewe are ſet free from the power of ſinne, witneſſeth the generall raigne of it euery where. How many mind onely earthly things; how many minde them principally? How doe moſt men ſwim with the ſtreame, drinking in the corruptions of the world moſt inſatiably, as the fiſh doth water? How doe ſinners combine themſelues againſt God, to run to all exceſſe of riot? How vnpleaſant and vnwelcome a voice is it, to call men to delight in God and his children? How heauie are they to the parts of his worſhip, comming vnto them, as if they went to ſome puniſhment? How are mens luſts become their lawes, in ſtead of the perfect rule and law of God? euery man almoſt liuing as Iſrael when their was no King among them. How doe men reſt in the meanes of their welfare, withdrawing their hearts from the author of it? How few prize the life of Chriſtianitie, how many skorne it in themſelues, and in others? How many wiſh in their hearts there were no other life to come, and that they rather had good aſſurance of this which is preſent: and in ſtead of wiſhing and wayting, tremble at the mention of Chriſt his comming againe? Yet moſt of theſe men, profeſſors of Chriſt: all of them baptized into his name; and all of them will be reputed as good Chriſtians as the beſt. But all this forenamed courſe, hath no ſauour or relliſh of heauen; all that take it vp, *minde nothing but earthly things*; and *the end of it*, without timely repentance, *will be damnation*. Philip.2.19.

The fourth generall point, is the *time* of Chiſts reſurrection, ſet downe in the text to be the *third* *day*. To vnderſtand which, we muſt knowe that Chriſt lay not in the graue three whole naturall dayes, each of them ſtanding of 24. houres; for then he ſhould haue laine 72. houres, and haue riſen alſo on the fourth day; whereas he lay not in the graue aboue 39. houres, and riſe on the third. But the Scripture vſeth a grace, or forme of ſpeach, whereby two parts of dayes are called by the whole: and three dayes put for the time which paſſed in three ſeuerall dayes; euery day hauing his night belonging vnto him. The firſt day of the three, ſaith *Auguſtine*, is to be reckoned by his latter part, in which Chriſt was dead and buried not paſſing three houres of the foure and twentie; yet ſo as both the night before when the Iewes day begunne, and the moſt of that day was ſpent in taking, examining, whipping, miſuſing, condemning, and executing him. The ſecond day is to be accounted wholly and perfect, from the euening of the day before the paſſeouer, to the euening of the Saboath following; ſtanding of full 24. houres. The third day is to be accounted from the former part of it, beginning at the euening of the Iewiſh Saboath: for Chriſt lay all night neere twelue houres in the graue, and roſe in the morning betime about the midſt of that naturall day, ſtanding of 24. houres. And thus is Chriſt truly ſaid to haue riſen the third day.

Synechdoche.

Now that Chriſt ſhould riſe the third day, and no ſooner, nor later, theſe reaſons ſhew. 1. Hee muſt riſe the third day, *according to the Scriptures.* 1. Cor. 15 4. For they had foretold this to be the particular time, Hoſ. 6. 2. *After two daies hee will reuiue vs, and in the third day hee will raiſe vs vp:* namely, in his owne perſon: for we alſo were raiſed with him as we haue ſeene.

Why Chriſt would riſe no ſooner then the third day.

1 The Scriptures had alſo further figured this diſtinct time in the type of Ionas; who hauing laid three daies and three nights in the bellie of the whale, was the third day caſt on the drie land: as our Sauiour himſelfe while hee was yet aliue, expounded of himſelfe, Math. 12. 40. *As Ionas was in the bellie of the whale three daies and three nights, ſo ſhall the Sonne of man be three daies and three nights in the heart of the earth.*

2 2. It pleaſed him not to riſe ſooner: hee would not preſently come downe from the croſſe, nor reuiue himſelfe before hee was buried, nor riſe preſently after hee was laid downe, as hee eaſily could; becauſe he would manifeſt that hee was truly dead: as alſo becauſe hee would lead his Church into ſome ſuſpenſe, therefore he roſe not till the caſe ſeemed deſperate: Luk. 24. 21 *We truſted that it had beene hee that ſhould haue deliuered Iſrael: and as touching all theſe things, this is the third day that they were done.*

VVhy hee would no longer deferre his riſing.

Again, hee would no longer deferre his riſing. 1. leaſt he ſhould vtterly haue endangered the faith of the Diſciples, which in that ſhort time was ſore ſhaken; as not only the former example, but the heauineſſe of the Diſciples themſelues to beleeue the newes of it, and the wilfulneſſe of *Thomas*, plainely bewrayeth. 2. Becauſe vpon this euent 2 and keeping touch in this very circumſtance of time, he had laid all the credit of his perſon, miniſterie, doctrine, miracles, life and death. For when they come to aske him a ſigne to prooue himſelfe the Meſſiah, he referreth them to this euent after his death: that when they had deſtroied the Temple of his bodie, if hee did raiſe it either after or before the third day, or did not on that day raiſe it, they ſhould neuer take him for the Meſſiah. And of this verie circumſtance *Angels* and *men* had taken notice from his owne mouth; Luk.24.7. when the women came to the ſepulchre to ſeeke Chriſt after he was newly riſen, the Angels told them, hee was riſen, he was not there: and further wiſheth them to remember what he had ſaid to them while he was with them, that the *third day hee muſt riſe againe:* nay not only his freinds, but his verie enemies had got this by the end, and therefore came to Pilat, ſaying, ſir, we remember that this deceiuer ſaid, that hee *would riſe the third day:* let vs take ſuch order that the laſt error become not worſe then the firſt. 3. 3 The bleſſed bodie of Chriſt was not to enter into the leaſt or loweſt degree of corruption, and therefore hee would lie no longer in the houſe of corruption. *Queſt.* But how could his bodie be preſerued ſo long, ſeeing Lazarus his bodie, and our bodies in that time enter into many degrees of it. *Anſw.* Chriſt was indeed balmed and ſweetned with odours: but all this could not haue preſerued him, if his ſoule and bodie had not now beene freed from ſinne, the mother of corruption. *Obiect.* But hee had ſinne imputed vnto him. *Anſw.* Yea, but hee had ouercome all that, and ſlaine it on the croſſe: for had he not deſtroied it, himſelfe had beene deſtroied by it, and ſubdued for euer vnder the corruption of it. In all which regards, that is verefied which himſelfe beeing riſen, affirmed, Luk. 24.46. *Thus it is written, and thus it behooueth Chriſt to ſuffer, and to riſe againe from the dead the third day.*

Other things the Euangeliſts obſerue in this circumſtance: as that it was the firſt day of the week; that is, the firſt day wherein he had created the heauens and the earth, and wherein he would create now a new heauen, and a new earth; and as before he had ſet vp a meruailous frame of the world, but ſince exceedingly ſhaken and defaced by ſinne, he would now reſtore the world againe, and repaire the ruins of it, by aboliſhing ſinne: as formerly he had filled heauen and earth with the glorie of his power in creation; ſo would he now fill them with the glorie of his power in redemption, which is a ſecond creation. Hence is it, that that day is now conuerted into the Chriſtian Sabbath, and called the Lords *day*, or if you wil, Sunday; but not as the heathen, in honour of the ſun; but as Chriſtians, in honour of the the Sunne of Rev.1.10.

Chriſt roſe early, and what we learne thence.

righteouſneſſe. Againe, the Goſpel noteth, that
this our glorious Sunne, roſe about ſunne riſing,
earely in the morning, or a little before it, Matth.
1 28.1. To ſhewe vnto vs, 1. the power of his Godhead,
who could while his bodie was dead, performe
the promiſe which he had made aliue, euen
2 in the inſtant of which he had ſpoken. 2. The impotencie
of his enemies, who although they watched
him, ſealed him vp, laid an heauie ſtone vpon
him, were euery way cautelous to keepe him down
till the third day was paſt, and he not ſtealing away
ſecretly in the dead time of the night but roſe
with noiſe and warning, euen in the morning, yet
could they no more ſtay him, then they could the
3 ſunne from riſing and running his courſe. 3. The
benefit which the world of beleeuers obtaine by
his riſing againe, ſet down by the Euangeliſt, Luk.
1.78. *Through the tender mercie of our God, the day ſpring from an high hath viſited vs*; 79. *To giue light to them that ſit in darkeneſſe, and to guide our feete into the way of peace.* The Chronologers further obſerue, that this was the day wherein Moſes lead the Iſraelites through the ſea, wherein all the troupes of Pharaoh and his hoaſt were drowned: Euen ſo our Lord Ieſus this third day, lead all the Iſrael of God out of the ſpirituall Egypt of blindneſſe and filthineſſe; but gloriouſly triumphed ouer all the bands of Satan, ſinne, and death: all which were ſunke like a ſtone into the bottomeleſſe pit of hell. Other obſeruations concerning this day

might be inſerted out of authors, which, becauſe I ſee no ſound ground for them out of the Scriptures, I will omit them, that I may now come to the leſſons which out of this circumſtance, wee may drawe for our further inſtruction.

All the promiſes of God are accompliſhed in their due ſeaſon.

Firſt, we learne hence, that all the promiſes of God ſhalbe in due ſeaſon accompliſhed, whatſoeuer may ſeeme to come betweene them and vs For ſeeing Chriſt beeing dead, both could and did performe his promiſe to his Church, will not hee much more beeing aliue and in his glorie doe it? The Iſraelites had a promiſe of a good land: they muſt in the meane time ſuffer much oppreſſion in Egypt, for the ſpace of 430. yeares together: but the ſelfe ſame *night* when the tearme was expired, they went out againſt the heart, and yet at the entreatie of Pharaoh and his people. In like ſort Ioſeph had a dreame, that the Sunne and Moone, and the 12. ſtarres ſhould worſhip him: in the meane time he muſt be caſt into the pit and dungeon, where he can ſee neither ſunne, moone, nor ſtarre: many dayes and yeares paſſed wherein he ſaw nothing but the cleane contrarie, & yet in the due ſeaſon of it this dreame was accompliſhed. And the reaſon is, becauſe, 1. God is true of his word, *hee cannot lie*, nor repent: and 2. he is able to fulfill whatſoeuer paſſeth from his mouth: for *ſhall any thing be hard* or impoſſible to God? or ſhall any power, or death, or the graue it ſelfe falſifie it? Leane thy ſelfe then vpon this truth of God: haſt

Exod. 12,41

thou a promiſe of outward or inward peace, health, wealth, or any other good thing, which thy heart can wiſh? hold this promiſe faſt in the midſt of thy heart; wait for the accompliſhment of it; it ſhall not faile thee ſo farre as thy Father ſeeth good for thee: if it be delaied and deferred, euen this alſo ſhall turne to thy beſt. Haſt thou a promiſe of life euerlaſting? hold it by the faith of thy ſoule as the ayme and end of all thy faith & religion: for all the miſeries of this preſent life ſhall not be able to defeat thee of it. Haſt thou the promiſe of the reſurrection of the bodie after death? ſticke to this article of thy faith alſo: nothing could hinder the riſing of thy head, no more can let, but the members ſhall be where the head is: not the graue, not fire, not water, not the bellyes of beaſts or fiſhes, but they ſhall giue vp their dead, and further the accompliſhment of the word of their Creator.

The Lord denyeth not to helpe his children although hee delay them till his owne due time be come.

The ſecond obſeruation is, that as the Lord of life raiſed not his Sonne as ſoone as he was dead, but he muſt lie in the graue two dayes, yea and the third alſo, till his caſe ſeemed deſparate to the Diſciples themſelues: euen ſo may the members of Chriſt lie long in the graues of their miſerie, yea, ſo long, as their caſe ſeemeth deſperate; and all that while, the Lord not onely deferreth, but ſeemeth to denie their helpe, and vtterly to neglect them. Abraham had the promiſe of a ſonne by Sarah; he looked euery yeare for him, ten, twenty yeares together, nay till the thirtieth yeare, till it was not with Sarah as with childing-women, in ſo much as ſhe laught when ſhe heard it, the caſe in nature was deſperate: who would haue thought but that God had forgotten his promiſe: which Abraham himſelfe in all that time (if God had not ſhoared vp his faith) might haue forgotten: but though long firſt, yet at length the Lord found out a time fit enough to bring his word to paſſe. Dauid in like manner had the promiſe of the kingdome, but in the meane time hee was ſo traced and hunted by Saul, that he ſaid in himſelfe, *I ſhall ſurely one day fall by the hands of Saul:* but howſoeuer the Lord ſtill deferred his promiſe, he knewe not how to breake it: the kingdome was rent from Saul, and giuen to him that was better then he.

Why God delayeth to anſwer his children. Reaſons.

Now the cheife reaſons of this dealing of the Lords with his children, are theſe. 1. In Gods delayes there is a ſeaſonable time for all the graces which he giueth to be ſet on worke, ſuch as are faith, patience, hope, prayer; all which ceaſe in the accompliſhment. 2 Secondly, he will haue his childrens caſe often deſperate, that his owne hand may be acknowledged in giuing them vnexpected deliuerance. How could Iſrael but acknowledge his outſtreached arme in their deliuerie, when they ſaw nothing but the mountaines before them, the enemies behind thē, and the ſea as a wall on either ſide: and if the Lord had deliuered them before they came into the bottome of the ſea (as he eaſily could haue done) the glorie of his worke had been obſcured, which all ages ſince haue admired and extolled till this day. How did Ionah and the Niniuites acknowledge the finger of God, in calling him to that miniſterie, when as he ſeemed vtterly caſt away, beeing buried in the whales belly three dayes and three nights? for when by the powerfull word of God, the fiſh was commanded to caſt him on the drie ground, what a worthy fruit of conuerſion it had in them generally, the hiſtory doth declare. What great glorie the Lord wonne to himſelfe by ſauing Daniel (not from the den) but from the lyons teeth in the denne: and the three children (not from the furnace) but the verie fire in the furnace; it appeareth, in that the verie heathen Kings themſelues made publike edicts, that no God, but Daniels, and no God but Sadrachs, &c. ſhould be worſhipped through all their dominions, becauſe no God could deliuer their worſhippers as he had done. 3 Thirdly, the Lord often longer abſenteth himſelfe from his owne children, that when he is returned, they might make the more account of him; it pleaſeth him to deale herein as a mother with her child, who although ſhee be tender enough ouer it, will ſometimes get her out of ſight, and behind a doore; in the meane time the child falleth and getteth ſome knocks, and all this to make the child perceiue it owne weakeneſſe, and depend vpon her ſo much the more. Example hereof we haue, Cantic. 3. 4.

when the Church had ſought her beloued in her bed, in the ſtreetes, among the watchmen, and found him not, at laſt, after much ſeeking and ſorrowing after him, ſhe findeth him whom her ſoule loued: then ſhee *tooke hold on him, and would not let him goe, till ſhee had brought him to the houſe of her mother.*

Vſe. 1. Tedious and heauie afflictions may not be an argument of Gods hatred. It is a ſimple opinion of ſimple people, that God loueth not that man, who is exerciſed with any ſtrange croſſe, eſpecially if it be more laſting and lingring vpon him. Why doſt thou not conſider, ignorant man, that the Lord ſuffered his owne welbeloued ſonne to lie in the graue till the third day, before he raiſed him vp? what ſayeſt thou to the Iſraelites in Egypt, did they ceaſe to be the people of God, or to be deare to God, when the heauieſt taskes were laid vpon them? Whoſe blood was it that Manaſſeh, made the ſtreetes of Ieruſalem runne with, but the *Saints*? In the perſecutions of the Primitiue Church, we read of thirty thouſand of the deare Saints of God put to death in ſeuenteene dayes vnder the tyrant *Maximinian*, and as many cheined vnder mettalls and mines. Who was it that asked if the Lord would *abſent himſelfe for euer*, and whether *his mercie was cleane gone for euermore*? was not this the voice of Dauid, a man after Gods owne heart? wouldſt thou heare the ſtyle of Gods children in the Scriptures? thou heareſt them cal-

Lingring afflictions no ſigne of Gods hatred.

Iſa.41.14. led *wormes of Iacob, dead men of Iſrael.* Wouldeſt thou knowe their ſtate? neither is that vnanſwerable to that ſtile: read Heb.11. from verſe 35. to the 39. they wandred in ſheepe skins and goat ſkinnes; and they (of whome the world was not worthy) were baniſhed the world, as vnworthy to liue in it. Eccleſ.9. Impoſſible therefore it is, as Salomon teacheth, to knowe loue or hatred by any thing before a man. A man may be a Diues and a deuil, or little better: another may be a Lazarus, and a Saint. Fatte paſtures, for moſt part, threaten ſlaughter, when leane ware neede not feare the butcher.

2. In tedious and heauie afflictions, and graues of miſerie, preſcribe not vnto God, neither the time, nor the manner of thy releaſe; but leaue all to him, in whoſe hand, times and ſeaſons, and meanes of deliuerance are. We would not by our good wills lie one day, no not one houre vnder affliction: our ſpirits are as ſhort as Iehorams was; *what, ſhall I attend any longer vpon the Lord? is not this euill from him?* Some croſſes more ſmart and durable, why. And hence are all thoſe murmerings and complaints; oh, neuer was any in ſuch miſerie, or ſo long as I am. But the Lord knoweth what hee doth, and whom hee hath in hand. 1 Hee ſeeth perhappes, 1. that thou haſt ſtrong hidden corruptions; thy hard knots muſt haue hard wedges, as hard bodies ſtrong potions. 2 2. It may be, thou waſt long in thy ſinne before thy conuerſion, and thy croſſe is the longer, to be a meanes to bring thy old ſinnes into freſh me-

morie, that ſo thou maiſt renew thy repentance. 3. It may be, thou haſt ſince giuen ſome great ſcandall to the Church, and ſo thy correction abideth, till thou haſt teſtified thy repentance. 4. Thy heart perhaps can tell thee that ſome other croſſes of ſome other kind haue bin neglected; or would not haue ſmarted halfe ſo much: therefore the Lord will haue this to ſticke by encreaſing the ſmart, and withdrawing his comforts, till thy great heart be made to ſtoupe. 5. Looke whether ſome luſt, as yet not denied, lendeth not a ſting to this croſſe aboue all the former: whether thy heart be ouermaiſtered, or fretfull and peeuiſh; for euen ſo we deale with our children, who when a little ſmart doth but ſet them on frowardneſſe, we meeken and ouercome with more ſtripes. 6. Or elſe the Lord in mercie lingringly doth correct as thou art able to beare, to bend thee and worke thee to good: whereas if he ſhould bring his chaſtiſements roughly, and at once, it would breake thy heart: great cauſe therefore haſt thou to ſubſcribe to his wiſedome, whoſe wayes are all iuſtice and mercie.

3 4 5 6

The Lord will ſeaſonably remember his children, at leaſt the third day

3. Hence we fetch out aſſured comfort, that as God deliuered his Sonne the third day, ſo will he alſo ſeaſonably deliuer vs. What if we ſeeme to be dead in our graues, deſpiſed, neglected, and forgotten one day, yea the ſecond, yet the third day commeth: Hoſ. 6. 2. *After two dares hee will reuiue vs, and in the third day hee will raiſe vs vp, and*

we ſhall liue in his ſight. This made Abraham *hope aboue hope: In wayting I wayted,* ſaith Dauid; that is, I continued wayting on God. *Iob after darkneſſe hoped for light.* It may be the third day is not yet come. Thou art not yet come *to the mountaine where God will prouide:* nor thou art not yet in that extremitie which is Gods opportunitie. Iſaak muſt not ſit at home, but take a iourney of three daies to be ſlaine; hee muſt not be ſent backe the firſt or ſecond day, but the third day (yet not before he be bound on the altar, and the ſtroke of death a fetching) is hee taken from off the wood. Is the Lord a killing thee, yet truſt in his mercie: God ſeemeth indeed not to know his owne children ſometimes, but to be deafe at their prayers; to haue broken the bottell wherein hee was wont to preſerue their teares: *but hee knowes vs well inough,* ſaith Paul, though we thinke our ſelues vnknown: and therefore we are ſometimes, *as dying, but yet we liue: chaſtened, but not killed;* yea *killed, but not ouercome.* Hee ſeemeth now to know none better then the wicked: but the third day commeth, and putteth as great a difference betweene them, as it did betweene Pharaohs baker and butler: the third day ſhall lift vp the head of the one, and reſtore him to his office; but the ſame third day ſhall take the head from the other, and ſhall hang the bodie on a tree for the birds to eate the fleſh from it.

2. Cor. 6. 9.

Gen. 40. 13. 19.

And cauſed that hee was ſhewed openly. 41. *Not* *to all the people, but vnto the witneſſes choſen before of God: euen to vs which did eat and drinke with him, after hee aroſe from the dead.*

Now we come to the manifeſtation of Chriſt his reſurrection. Which is deſcribed, *firſt*, by the perſons to whom hee was ſo manifeſted: ſet downe, 1. negatiuely, *not to all the people:* 2. affirmatiuely, *but to vs who were choſen of God to be witneſſes.* Secondly, by the *facts* of Chriſt towards theſe witneſſes: which are two, the former in this verſe, in that hee admitted them to *eate and drinke with him after hee aroſe from the dead:* the latter in the next verſe, in that hee ſent out his Diſciples with *commandement to preach vnto the people:* and eſpecially to acquaint them with the Article of faith concerning his *comming againe to iudge the quicke and the dead.* In which two actions, namely, of ſending out his Diſciples, and iudging of the world, his Kingly office doth notably put forth it ſelfe.

And cauſed that hee was ſhewed openly.]

1. It behoooueth Christ to make open ſhew, and manifeſt knowledge of his reſurrection: 1. Becauſe as hee had beene openly put to death, and openly buried, that none could doubt of the truth of either; ſo this beeing as maine a beame as lyeth in all the frame of our religion; it was meete that it ſhould be as ſufficiently cleared, and as litle lyable to exception, as any of the former: which it had not beene, if it had not beene as openly

1. It was neceſſarie that Chriſt ſhould manifeſt his reſurrection, for theſe reaſons.

confirmed: and therefore he would for the *ſpace* Act.1.3.
of fortie daies, by many bodily appearances to many credible perſons at once; and by many other *infallible tokens* make it euident, that the ſame bodie which was crucified, hauing the ſame hands, feete, and ſide which were pearced, and wherein the prints yet remained; euen the ſame finite and circumſcribed bodie, which was to be ſeene and handled, and no other, was now raiſed from the graue, and looſed from all the bands of death.

2 2. Becauſe ſomethings remained to be done
by Ieſus Chriſt, betweene his reſurrection and aſ-
cention, which craued his manifeſt preſence. As,
1 1. he was further to inſtruct his Diſciples in *the*
things which appertained to the kingdome of God: nam-
ly, in all the doctrine they were to teach, and all
the ordinances they were to obſerue, in the exter-
nall gouernment of the Chriſtian Churches vnto
the end of the world: and therefore the Euange-
liſt ſheweth vs, how Chriſt begunne *at Moſes, and*
all the Prophets, and opened vnto them in all the Scrip-
tures, the things that were written of him: and not
Luk.24.27.32 onely the Scriptures, but *their eyes, and their hearts*
to vnderſtand and be warmed and affected with the ſame.
2 2, He was to eſtabliſh and ſend out into all the
world in his owne perſon, the Apoſtles to preach
the Goſpell: which he pleaſed to deferre till this
time, when by his glorious reſurrection they
Matth.18.19 might ſee, that all *power was giuen him in heauen*
3 *and in earth.* 3. He was to confirme this their ex-

traordinarie miniſtrie, by an extraordinarie Sacra-
ment, namely, *breathing vpon them*, and *giuing them* Ioh.20 22.
the holy Ghoſt, that is, ſome ſmaller meaſure of gifts
as a pledge for the time; but directing them alſo
when and where to expect the plentifull powring
out of the ſpirit vpon them after his departure: as
it was moſt miraculouſly performed in the day of
Pentecoſt, after they had a while wayted *at Ieruſa-* Act 1.4.
lem for the promiſe of the Father. 4. Hee was by 4
miracle to confirme to his Diſciples the truth of
his reſurrection, that they might be better fitted
to the teſtimonie of it, as hee did by that miracu-
lous draught of fiſh, whereby they *knew that hee* Ioh.21.7.12.
was the Lord. 5. In that alſo hee was (according 5
to that which the Scriptures had foreprophecied
of him, and himſelfe alſo often foretold) to aſ-
cend vp bodily and viſibly into heauen, whence
hee deſcended, ſo to ſhew himſelfe the Sonne of Luk.24.33. cum 51.
God, and our high preiſt lifted vp higher then
the heauens; to open heauen for vs, and carrie
our fleſh before hand thither, where in the meane
time hee maketh requeſts for vs: it was meet in
the preſence of all the eleven; and *they all beholding* Act.1.9.
that hee ſhould openly and according to his bodie
be viſibly and locally taken vp, as the Angels wit-
neſſed, Act. 1.11.

Now though in theſe and other regards, it was meet hee ſhould ſhew *himſelfe openly*, yet would hee *not* ſo openly ſhew himſelfe *as to all the people*, but only to ſuch as his wiſedome thought fit to behold him. *Queſt.* But why did not Chriſt after his reſurrection, ride in an open triumph before all the people? In all reaſon it would haue made much to the confuſion of his enemies, and the comfort of his freinds. It could not haue bin but if hee had riſen in the ſight of the ſoldiers, and had gone into Ieruſalem among the Scribes & Phariſies, into the Temple among the Doctors, into Pilats pallace; they would all haue beene ſtricken downe, and confounded in the remembrance of their ſo cruell and wicked a fact, if they had beene ſo plainely and ſenſibly conuinced of it.

Chriſt muſt not ſhew himſelfe ſo openly as to all the people after his reſurrection Why.

Anſw. We may not ſuffer our folly to preſcribe to the wiſedome of God, whoſe waies are not our waies. The fooliſhneſſe of God, is wiſer then men; and the weakneſſe of God, is ſtronger then men. And there be ſundrie iuſt reaſons why Chriſt neither would, nor did ſo openly ſhew himſelfe. For,

I

1. Hee declareth hereby that his kingdome is not of this world; for then hee would haue ſhewed himſelfe vnto the world, whereas after hee roſe from death hee would not ſhew himſelfe but to thoſe of his owne kingdome. Neither needeth hee for the furthering of his kingdome the helpe or witneſſe of the great ones in the world: for then would hee haue paſſed by the Scribes and Phariſies; the Doctors and great Rabbies, whoſe words would eaſily haue beene taken, and ſhewed himſelfe to a few poore and abiect men and women.

men. Neither commeth his kingdome *with outward pompe and obſeruation,* as humane kingdoms doe; his triumph is correſpondent to his conqueſt; both of them ſpirituall and inward, not diſcernable but to the eye of the ſoule. Luk. 17. 21.

2 2. The time was now come wherein Chriſt was not to be knowne any *longer according to the fleſh:* the world that had ſo knowne him before, muſt know him ſo no more; but only by diſpenſation for the time, that ſuch as were to witneſſe of him, might take the better notice of him. 2. Cor. 5. 16.

3 3. The wicked had made themſelues vnworthy to ſee him any more*:* and this was a part of the iuſt iudgement of God vpon them, who had ſo deſpighted him*:* they ſaw him once, and were ſufficiently conuinced by the Scriptures, by his miracles, his life, and his doctrine*:* all which becauſe they deſpiſed, and wilfully thruſt the kingdome of God from them, they are iuſtly left of God and Chriſt, and permitted to be further blinded, that they may vpheape the meaſure of their ſinnes.

4 4. As for the godly, the Lord would not haue their faith to depend vpon the witneſſe of the eies and ſight of the wicked and vngodly; but vpon a diuine teſtimonie, namely, vpon ſuch as were appointed of God for it: and this is a ſure ground of faith.

5 5. If Chriſt had openly appeared to all the people, hee had falſified his owne word, who had threatned them, that becauſe when hee would

Math. 23.39. haue gathered them as an hen her chickens vnder her wing, but they would not; they ſhould not thenceforth *ſee him* till they could ſay, *bleſſed is hee that commeth in the name of the Lord.* As if hee had ſaid, from henceforth, namely, after you haue crucified mee, yee ſhall not ſee mee till the end of the world, when I ſhall come againe; which comming ſome few of you, namely, that are elect, ſhall gratulate vnto mee, and ſay, bleſſed is hee which commeth in the name of the Lord. And perhappes (as ſome interpret it) all you who now reiect mee, as a vile perſon; wil then, but too late, and to no profit of your owne, either by force, or in imitation of the godly, acknowledge mee the bleſſed that commeth in the name of the Lord: and to this alſo maketh that, Math. 26.64. where giuing a reaſon of his confeſſion to Pilat, that he was the Chriſt the Sonne of God; hee telleth them, that they ſhall hereafter *ſee the Sonne of man*; but not before hee be *ſitting at the right hand of the power of God, and comming in the cloudes of heauen.*

6 6. It appeareth that many more of the Iewes were more conuinced in their conſciences, and pricked in their hearts for crucifying the Lord of glorie, by the preaching and miniſterie of the Apoſtles; then they would haue beene by the ſight of Chriſt himſelfe. In the ſecond, fourth, fifth, and ſeauenth Chapters of the Acts it euidently appeareth, how by the Apoſtles direct dealing a-

gainſt their ſinnes, many thouſands were conuerted at ſome one ſermon; and how many were daily added vnto the Church; whoſe faith was farre more ſound in that they attained the bleſſing which Chriſt pronounced vpon thoſe that beleeued, and yet had not ſeene.

All which teacheth vs, that in matter of diuinitie, we muſt alwaies ſubſcribe to Gods wiſedome, ſhutting vp our owne eyes. If wee haue a word to beleeue any thing, or to doe any thing, although our reaſon bee vtterly againſt it, though cuſtome, though example, yet muſt we followe our direction, eſteeming the word as our pillar of the cloud by day, and our pillar of fire by night, to guide all our motions, while we are wandring in the wilderneſſe of this world; and euen till we attaine the reſt which is prepared for the people of God.

But vnto the witneſſes choſen before of God,]

Sundry ſorts of witneſſes of Chriſt his reſurrection.

We reade of many and ſundrie ſorts of witneſſes of Chriſt his reſurrection, and therefore it is worth inquirie, which of them are here to be vnderſtood.

1. There was a diuine witnes of the Angels, Luk. 1
24.6. *Why ſeeke yee the liuing among the dead? he is not
here, but is riſen.* Secondly, there was a reall wit- 2
neſſe of the Saints that roſe againe with him, and
appeared to many, to the ende, that they might
teſtifie of his reſurrection: which wee doubt not
but they did, both by their appearing, and by word
of mouth alſo. Thirdly, there was a forced teſti- 3

monie of the ſouldiers, Matth. 28. 11. *They came in-*
to the citie, and told all things that were done: whoſe
firſt report was a maine proofe of the truth of the
thing, howſoeuer after they were hired to turne
4 their tongues. Fourthly, there was the witneſſe
of the diſciples and followers of Chriſt: and this
was either *priuate* or *publike.* The priuate witneſſe
was of many priuate Chriſtians, not one-
ly men, but women alſo who followed Chriſt, who
alſo were by Chriſt vouchſafed to be the firſt prea-
chers of it euen vnto the Apoſtles themſelues; as
we read of Marie Magdalen, Marie the mother of
Ioſes, Salome, Ioanna, and diuerſe others. Such
Luk. 24. was the teſtimonie of the two diſciples who went
betweene Ieruſalem and Emaus, to whom Chriſt
made himſelfe knowne the verie day of his reſur-
rection, and yet were no Apoſtles. Thus were
many other priuate Chriſtians vndoubted witneſ-
ſes of the reſurrection, who no doubt ſawe and
heard him in many of his apparitions as well as the
Apoſtles themſelues; in ſo much as Paul ſaith, that
1. Cor. 15. 6. hee was ſeene of *more then fiue hundreth brethren at*
once. But the text is not meant of any of theſe ſorts,
but reſtraineth it ſelfe to the publicke witneſſes,
μάρτυσι τοῖς προκεχειροτονημένοις euen the twelue Apoſtles; who were to carrie the
tydings of this with the other Articles of Chriſti-
an faith, throughout the whole world. For, 1.
VVhat theſe choſen witneſſes were. theſe witneſſes are ſaid to be *choſen of God,* which
word is borrowed from the elections of men, who
were ſet apart to their ſeuerall offices by laying on

of mens hands vpon them: euen ſo God laid his hands on theſe, that is, Chriſt immediately by his owne voice called theſe to be witneſſes vnto him, which was one of the priuiledges of the Apoſtles. 2. The Apoſtle in the words expreſſeth himſelfe, by limiting them to themſelues; *to vs*, namely, Apoſtles, *who eate and drunke with him*: not only who before his death liued as it were at bed and board with him, but after *he roſe from the dead*, that wee might not be deceiued in our witneſſe of him. 3. *To vs, whom he commanded to preach and teſtifie* (namely, to the whole world) *theſe things*, together with his comming againe to iudgement.

Now for the further clearing of this publike witneſſe of the Apoſtles, wee will conſider three things: 1. That theſe twelue were appointed by Chriſt himſelfe to this witneſſe; which the Apoſtle Peter plainly concludeth; Act. 1. 22. where ſpeaking of one to be elected into Iudas his roome, he ſaith, he muſt be choſen of *one of them which haue companied with vs all the time that the Lord Ieſus was conuerſant among vs, beginning at the baptiſme of Iohn vnto the day that he was taken vp*: implying, that whoſoeuer was not thus qualified, he was not fit to be made ſuch a publike witneſſe with them of his reſurrection: becauſe to the making of an Apoſtle, was neceſſarie either an ordinarie conuerſe with Chriſt vpon earth, or els an extraordinarie ſight of him in heauen: by which latter, Paul, who made an honourable acceſſe to that number, pro

ued.

ned himſelfe an Apoſtle.

II The ſecond thing is, how they were furniſhed
By what meanes the Apoſtles were furniſhed to their witneſſe.
to this witneſſe: and this was ſundrie wayes. 1. by
their ſenſes, they *ate and drunke* with him, that is,
were in a familiar ſort conuerſant with him *after*
1 *he roſe againe*. 2. by word of mouth, he gaue them
2 charge and commandement to doe it: of both
3 which we are to ſpeake in the text. 3. by a Sacrament
or ſigne of breathing vpon them, he confirmed
them to their vocation, ſaying, *as my father*
4 *ſent me, ſo I ſend you.* 4. by adding thereunto
the thing ſignified: for he opened their vnderſtandings,
and made them able to conceiue the Scriptures,
and vnfold all the myſteries therein, ſo farre
5 as was behoouefull for the Church. 5. by beſtowing
ſundrie other great gifts vpon them, ſending
the holy Ghoſt vpon them in the likeneſſe of fiery
tongues: whereby they receiued the gift of tõgues,
the gift of miracles, of caſting out Deuills, of healing
the ſicke by impoſition of hands, of preſeruing
from poyſon and deadly things, of the apoſtolicall
rodde, whereby death it ſelfe was at the command
of their word, either to take place, as in Ananias
and Saphira, both ſtricke dead with the word of
the Apoſtle; or to giue place, as in Dorcas, who
by a word of the Apoſtle was raiſed to life beeing
dead. By thoſe meanes the Lord put into the
Act 4.33. hands of the Apoſtles, *great power to giue witneſſe of
the reſurrection of Chriſt.*

III The third thing is, By what meanes they witneſſed, or gaue teſtimonie to Chriſt. *Anſw.* Becauſe they were to be authenticall and faithfull witneſſes to all the world; and that both in the age wherein they liued, as alſo in all the ſucceeding ages to the end of the world: therefore was it neceſſarie that they ſhould giue witneſſe two waies. 1. By zealous and painfull preaching by voice while they liued. 2. Euen after their death, by the holy doctrine left behind them in their workes and writings: and thus doe they ſtill remaine publicke witneſſes to vs, on whom the ends of the world are come.

The Apoſtles were to be peculiar witneſſes to Chriſt, and why.

Doctr. Hence obſerue, that the office of the Apoſtles was to giue teſtimonie vnto Chriſt after a peculiar manner: Act. 1. 8. *When the holy Ghoſt ſhall come vpon you, yee ſhall be witneſſes vnto mee, both in Ieruſalem, Iudea, Samaria, and to the vttermoſt parts of the earth.* I ſay they were to be witneſſes after a peculiar manner, for theſe reaſons. 1. To diſtinguiſh their witneſſe from ours, who are ordinarie Miniſters: for euery Miniſter is called of God to giue witneſſe to Chriſt: but properly to ſpeake, they are rather preachers and publiſhers of things witneſſed, then witneſſes: or if witneſſes, yet herein they differ from the Apoſtles, that they are not oculate, or earewitneſſes, nor ſuch ſenſible witneſſes as they were: for this is an Apoſtolicall ſpeach, and manner of preaching, not deriued to ordinarie paſtors and teachers, to ſay, *That which we haue heard, and ſeene, and our hands haue handled,* 1. Ioh. 1. 1.

that we teſtifie vnto you. 2. They were all faithfull witneſſes and faithfull men;endued with faith,and full beleefe of the things they wrote and teſtified; as all ordinarie Miniſters are not. Whence the Evangeliſt Iohn profeſſeth of them all, that *they knew the teſtimonie to be true.* True for the matter: for they deliuered the whole counſell of God,and kept nothing backe that was fit to be knowne; and true for the manner, they all ſpeaking as *they were mooued by the ſpirit of God:* and therefore exempted from all error in their witneſſe, as we are not. 3. And hence followeth that their witneſſe is to be beleeued as infallible, beeing the witneſſe of ſuch as *with their eyes ſaw his Maiſtie:* who did not at any time deliuer any thing, which they either heard not of Chriſt, or ſaw him not doing, or ſuffering: but all other ordinarie Miniſters are ſo farre to be beleeued, as they conſent with theſe; and ſo farre as they teſtifie no other thing then what theſe oculate witneſſes haue left in writing.

Ioh. 21. 24.

2. Pet. 1. 21.

3

verſ. 16.

Obiect. But Chriſt needeth *not the witneſſe of any man, hee hath a greater witneſſe then Iohn,* or then any Apoſtle: therefore there is no vſe of the Apoſtles witneſſe. *Anſw.* Chriſt hath indeed three greater witneſſes then the witneſſe of all his Apoſtles,namely, 1. *His Father that ſent him, beareth witneſſe of him.* 2. The *Scriptures*, if they be ſearched, *teſtifie of him.* 3. His *workes that hee did beare witneſſe of him:* but yet howſoeuer in regard of himſelfe,

Ioh. 8. 18.
and 5. 39.
and 5. 36.

himſelfe, hee need no other teſtimonie of man, that we might beleeue and be ſaued; hee vſeth the witneſſe of men, of Iohn, and the Apoſtles: and of this diuine teſtimonie in the mouth of the Apoſtles may be ſaid as Chriſt did of the voice from heauen, Ioh. 12.30. *This voice came not becauſe of mee, but for your ſakes.*

In diuine things we muſt leane vpon a ſure word.

Vſe. 1. From this doctrine we learne, how neceſſarie a thing it is in cauſes of faith, to leane vpon true and certaine things, and not vpon tottring traditions, or vnwritten verities, which are the maine pillers of Popiſh doctrine. Oh how good hath our God beene to this Church and Land of ours, in giuing vs a *ſurer* word of the Prophets, and Apoſtles, to become a light vnto vs in a darke place; and a ſure ground whereon we may build the truth, and certaintie of our faith, and religion; that we need not be carried about with euery wind of corrupt doctrine? Theſe witneſſes beeing ſenſible, faithfull, and ſo extraordinarily aſſiſted, neither would nor could deceiue vs: yea, and writing in ſuch a time, and the ſame age in which the things were done; if they had written any falſe or corrupted thing; all that liued at that time could eaſily haue confuted them. And therefore as Moſes when hee had written the booke of the law, called all the people to be a witneſſe of the truth of it: euen ſo the Apoſtles writing the bookes of the Goſpel and finiſhing them, appealed to the men of that age for the truth of them: as Iohn

Exod. 24.7.

the laſt of them all in the laſt end of his booke ſaith, *wee know*, that is, all this age knoweth, *that this witneſſe is true.*

2. This Doctrine giueth vs direction, how to carrie our ſelues to the preſent Miniſtrie; for ſome man may ſay, as the deuil once did, *Paul I know,* and *Cephas I know, but who are you?* Surely euen we are ſent by Chriſt aswell as the Apoſtles, Epheſ.4.11. Hee gaue ſome to *be Apoſtles, ſome Prophets, ſome Paſtors, ſome Teachers.* Where it is euident, that he that giueth the Apoſtle, giueth the Paſtor alſo. We beeing then called by Chriſt to teach this doctrine in the Church, whatſoeuer our owne vnworthineſſe be, yet to contemne vs ſhall be the contempt of Chriſt himſelfe: yet we beeing men ſubiect to error (as they were not) muſt hold vs to our rule, which is Apoſtolicall doctrine: for as the Apoſtles haue faithfully performed their parts, ſo our part and dutie is faithfully to depend vpon them: and then not to depend vpon, or depart from vs is to depart from Chriſt and his ordinance. We that are teachers reſerue to euery Chriſtian his priuiledge, which is not to receiue euery thing from vs hand ouer head, nor any thing at all on our bare words, but to trie our ſpirits, to ſearch the Scriptures (as the Bereans.) They haue or ought to haue their Bibles, we wiſh them to looke and enquire there whether our doctrine be true or no: and by this note ſhall they know it what it is, according as we ſhall be able to ſhew

Ordinarie Miniſters muſt be receiued, as Apoſtles, while they teach things heard or ſeene by the Apoſtles.

the Apoſtles the eare or eie-witneſſes of it: for els are they not bound to beleeue it. Let any man come with a coniecturall, or probable truth, or any traditionarie doctrine, and cannot ſhewe which of the Apoſtles heard or ſawe it in Chriſt, no man is bound to beleeue it as neceſſarie to his ſaluation. But if any come, and can backe his doctrine thus from the Apoſtles, it is all one as if the Apoſtles did vtter it. Let euerie Miniſter, if he would be beleeued, tread in the ſteps of the holy Apoſtles; and ſee he be able to cleare, that all he ſpeaketh be ſpoken in their language, be ſeene with their eyes, or heard with their eares: which he is ſure ſo to be, if it be contained in their writings. Hereof the Euangeliſt Iohn giueth a notable preſident, *The word*, ſaith hee, *was made fleſh*: here was a great myſterie, and a maine principle of ſaluation: but how knoweth he it, is he ſure of it? yea that he is: and therefore addeth, *we ſawe the glorie of it.* Againe, it were to be wiſhed, that hearers would take vp their dutie, which is, in reuerent manner to come to their teachers in things doubtfully deliuered, and aske the queſtion; I beſeech you tell me which of the Apoſtles heard, or ſawe this from Chriſt which you haue taught vs, that I may beleeue it? for they deliuered nothing elſe. To which rule would Miniſters and people frame themſelues, it would bring the Scriptures into requeſt, which for moſt part, are leaſt ſet by in many ſermons; it would make men more carefull of

Ioh.1.14

their doctrine, and thruſt out an infinite deale of
traſh, and fooliſh conceits of froathie braines:
which make it a cheiſe part of their reputation, to
ſee with any eies ſaue the Apoſtles, and ſpeak with
any tongues ſaue theirs: by which meanes it com-
meth to paſſe, that Gods owne voice is leaſt heard
in Gods houſe, in Gods buſineſſe, and among
Gods people.

The Lord Ieſus choſe meane and weake men for his witneſſes. VVhy.

3. Hence note alſo, what meane and weake
men did the Lord chooſe to be his witneſſes to all
the world; not great Rabbyes, not rich, not world-
ly wiſe: (who are not ſo expedite and readie, nei-
ther to preach, nor receiue the Goſpell) but poore,
1 ſimple, and meane men. For theſe reaſons, 1. that
the conuerſion of men might not be aſcribed to e-
loquence, arts, power, or wiſedome of the world:
but this treaſure is put in earthen veſſels, that all
the power and glorie of the worke, may redound
to God, who commonly, in weake and fooliſh
things, putteth forth his admirable ſtrength and
2 wiſedome. 2. That there may be held a difference
betweene Ciuill, and Eccleſiaſticall power: the
one is outwardly glorious, and ſtately; the other,
meane and lowely: the miniſterie which euer
brought moſt men to God, was leaſt pompous, &
which came the neereſt to the ſimplicitie of Chriſt
and his Apoſtles: and on which the ſunne of the
world, for moſt part as little ſhineth, as it did on
Chriſt himſelfe and his Apoſtles. 3. It made more
3 for the glorie of Chriſt, and his Apoſtles: of

Chriſt, in that hee chooſeth illiterate and vnlearned perſons, and preſently maketh them wiſe, learned, and intelligent, able by the wiſedome of God, to put to ſilence the moſt learned and exerciſed aduerſaries they can meete withall. Earthly Kings and Princes, not beeing able to giue ſuch gifts, are forced to advance ſuch as are wiſe and experienced alreadie; and ſet ouer their buſines the wiſeſt, moſt learned, and moſt noble that they can finde: Chriſt neede chooſe none ſuch, but honoureth himſelfe in chooſing fooliſh and ignoble things, to make them wiſe and noble, and euerie way fitted to his worke. Againe, herein he honoureth alſo his inſtruments, who beeing in themſelues meane and contemptible, yet vpon their calling receiued ſuch a portion of the ſpirit, as that they droue the wiſeſt and moſt learned into admiration: and daunted the greateſt and moſt powerfull, when they ſawe that no power or glorie of this world, could draw or hinder them from the execution of that office, to which they were deputed. Hence was it that the wiſe and mightie, ſeeing the freedome and wiſedome of Peter and Iohn in ſpeaking (knowing them to be vnlearned men) *they wondred, and knew they had beene with Ieſus: and ſeeing the man ſtanding with them which had beene healed, they had nothing to ſay againſt them.* How great glorie wonne Chriſt hereby to himſelfe, and his ſeruants? 4. By this choiſe of his, he putteth a plaine difference betweene his kingdome, and the kingdome of Antichriſt. His

Act. 4.

4

kingdome vpholdeth the truth of God, which is ſtrong of it ſelfe, and well fenced by the power & ſtrength of God watching ouer it and needeth not the arme of mans wiſedome, or humane power to leane vpon: but if it get ſimple and plaine men to carrie it through the world, it diſperſeth it ſelfe as the light: twelue naked and vnlearned men ſhal be inough to ouercome all the power and wiſedome that the world can make againſt it. But the kingdome of Antichriſt, maintaining nothing but fables and lyes, needeth all the colours that wit and learning can deuiſe, and all the power and tyranny in the world to maintaine it: falſe doctrine can neuer ſtand of it ſelfe, if it haue not the two legges of humane pollicie, and power to ſtand vpon. And what other is it that for theſe many yeares (eſpecially ſince the light of the Goſpel was by the mercy of God reſtored to theſe parts of Europe) hath vnderſhoared that tottering kingdome, but a flouriſh of wiſe, learned, prudent, and holy Fathers: the profound pollycies, equiuocating trickes, and acute ſophiſtrie of their Ieſuites: the cunning practiſes, powder plots, helliſh attempts of their Prieſts and Diſciples, againſt Kings, and Kingdomes, whoſe power they cannot command: the baſe inſinuations and flatterie on the one ſide, and falſe feares and treacherie on the other, whereby they hold faſt vnto them ſundrie other great powers and kings of the earth; to which adde the inſatiable thirſt of monie, and their baſe trickes to lay falſe fingers and purloine goods and lands, which they heape and laie together as the ſand of the ſea, you may take a vew of the maine props of that kingdome. It muſt haue the wit of men, the ſword of Princes, the ſtrength of armes, the ſupport of wealth, and euery way a glorious outward eſtate; elſe downe muſt it needs fall like Dagon before the Arke. Chriſts kingdome hath none of theſe, needeth none of theſe, and yet it propagateth it ſelfe, and preuaileth daily, and ſo ſhall doe; whileſt this Antechriſtian kingdome beeing now in a conſumption alreadie, by the breath of his mouth, ſhall be vtterly aboliſhed by the brightnes of his comming.

4. In that the Apoſtles were choſen witneſſes of God, it is a notable proofe of Chriſt his reſurrection, which is the Apoſtles owne vſe: for if Chriſt be not riſen, we are (ſaith hee) prooued falſe witneſſes: but that cannot be for the former reaſons, and therefore hee is ſurely riſen. The like deduction may be vſed for the confirmation of any other Article of faith deliuered by them, wherein they are no leſſe true witneſſes, then in this of Chriſts reſurrection.

Who eate and drunke with him after hee aroſe from the dead.]

Chriſt manifeſted himſelfe to be both God and man after his reſurrection by 2. ſorts of actions.

In theſe words the Apoſtle Peter vſeth another argument of demonſtratiue force to prooue Chriſt his reſurrection, who both before his death and after did manifeſt himſelfe to be both God &

man, by two ſorts of actions. 1. Such as were 1
miraculous and extraordinarie: an inſtance where of after his reſurrection we haue formerly mentioned, Ioh. 21. 11. in the miraculous lading of the net with fiſhes. 2. Such as were more ordinarie 2
and familiar: ſuch as in the next verſe of that Chapter is recorded, namely, his dining with the Diſciples. Which was ſo familiar, and ſo open a reuealing of himſelfe, as wherein they could not be deceiued in the truth of his perſon. And to confirme this truth of our Apoſtle, we read that not once or twice, but often, hee eat and drunke with his Diſciples after hee aroſe from the dead: for hee did not only eat with ſix of his Diſciples, as Ioh. 21. 2. *cùm* 13. but with the two diſciples with whom hee ioyned himſelfe going to Emaus, Luk. 24. 30. and with all the eleuen gathered together, Luk. 24. 33. *cùm* 43.

Queſt. How could Chriſt eat and drinke, ſeeing hee was not raiſed to a naturall life which he liued before, and we now liue: but to a ſpirituall life, which cannot be nouriſhed by corporall meanes, no more then our bodies ſhall be after the generall reſurrection.

Anſw. Chriſt did not eat ſeemingly, or in appearance, as one deluding them; but as before, truly both eat and drunke: for elſe this could be no infallible proofe of his reſurrection vnto them, as our Sauiour intended it ſhould bee. For when the Diſciples had ſeene his hands and feet, won-

Cibus hic ad humanæ naturæ indicium, non ad corporis glorioſi fulcrum pertinuit: & comeſtio poteſtatis fuit tota non neceſſitatis. Tilenus.

dred at the matter, and yet *beleeued not for ioy:* for their further confirmation hee called for ſome meat, and hauing a *peece of broyled fiſh, and an honey-combe giuen him, hee tooke it and did eat before them.*

Luk. 24.41.

Conſiderations of Chriſts eating and drinking after his reſurrection.

2. Although Chriſt eat and drunke truly and indeede, yet was it not neceſſarie, as before, for the nouriſhment of his bodie; which now liuing a ſpirituall life, tooke no nouriſhment from it. And as hee needed not to eat, ſo that which hee did eat, went not through his bodie as it did before, or as ours now doth. It will be asked firſt, what became of it; and ſecondly, whether that can be true eating, where can be no nouriſhment. To the former I anſwer, that himſelfe, when, and as it pleaſed himſelfe, diſſolued the ſubſtance of it into his firſt principles, or into nothing after hee had truly eat it. To the latter, that euery man hath experience that he can truly eat many things which neuer nouriſh him: and ſo will auoid further curioſitie and inquiſition into queſtions ſo needleſſe. But it will be more materially obiected, that this eating and drinking doth not neceſſarily and infallibly prooue the point of Chriſt his reſurrection, ſeeing the Angels haue eat and drunke, and yet were no men. *Anſw.* As for the Angels which eate and drunke with Abraham, Lot, and others, the truth is, that (whatſoeuer ſome ſpeake to the contrarie) they did truly eat as well as they truly walked, ſpake, and indeed had their feete waſhed: all which, though they prooued them not to be true

men, yet prooued them to haue had true bodies, which were aſſumed for the time of their meſſage, and againe diſſolued into their firſt nature, as alſo was the meate which they did eate: euen ſo our Sauiour Chriſt is prooued hereby after hee was dead, to haue a true, liuing organicall bodie, which is a ſufficient proofe of his reſurrection, and confirmation of our faith in that Article; eſpecially ſeeing that it was the ſelfe ſame bodie that was laid in the graue, the teſtimonie of the Angels, the emptineſſe of the graue, the prints of the nailes and ſpeare, with many other euidences ſufficiently confirme.

To beleeue the reſurrection is an hard point.

1. Note hence, in that our Lord Ieſus, would not onely appeare once, but verie often, and not onely that, but eat and drinke ſundrie times, and this alſo in the preſence of many authenticall witneſſes; what an hard thing it is to beleeue the reſurrection from the dead: yea, if we ſhould heare it preached from the bleſſed mouth of the Sonne of God himſelfe. The Diſciples of Chriſt had often heard him, teaching them particularly of his reſurrection the third day; they had ſeene him accordingly riſen; yea they had handled him with their hands: yet vnleſſe hee condiſcend to admit them as familiarly to eate and drinke with him as before, they ſcarcely beleeue: neither can wee thinke the Diſciples ſlower of heart to beleeue then our ſelues are, who are readie to ſay in any thing that our eyes ſee not, with Marie, *How can*

this be? But that neither they nor we ſhould ſinke downe in this weakeneſſe, he hath pleaſed to condiſcend to our infirmitie, to remooue all ſcruple from them and vs, in this maine article of our religion. His wiſedome ſaw how neceſſary it was, that they who were to bee witneſſes vnto him, ſhould be enabled with much perſwaſion, both by liuely voice, and by writing, to aſſure all other beleeuers of the certaintie of his reſurrection, til his returne to iudgement: and therefore to all the other means of manifeſting himſelfe, he added this, to ſit downe among them to eate and drinke with them: not to feede himſelfe by that meate, but their faith, and in them the faith of the whole Church. For what is it that more confirmeth and ſtrengtheneth our faith, then the boldneſſe and libertie of the Apoſtles, both in their ſermons and writings? and whence is this but from their owne full perſwaſion of the truth, which maketh them bold? and whence is this perſwaſion, but from certen ſenſe and vndoubted knowledge, ariſing from their familiar conuerſe with him after his reſurrection?

Vſe. 1. To ſtrengthen this our weake faith by this conſideration, conceiue with thy ſelfe that Chriſt eate and drunke with his diſciples, that thy faith might be nouriſhed as well as others: and in that they ſawe him, heard him, handled him, eate and drunke with him, and beeing faithfull witneſſes haue preached, and by writing avouched the ſame to all the world;thy faith muſt be as fully aſſured , as if thine owne eyes had ſeene him, thine owne hands handled him,and thy ſelfe had ſit with him at the table while he eate and drunke among them: yea ſo often as thou heareſt, or readeſt, or thinkeſt of any of theſe things ; ſo often muſt thou be renewing and adding ſomething to thy faith in this behalfe ;as euery new apparition or manifeſtation of Chriſt, added ſomething to the faith of his Apoſtles.

2. In that our Lord after he was glorioully raiſed from the dead, would ſtill for thoſe fortie dayes depart from his glory,abaſing himſelfe to conuerſe with ſinfull men; yea to eate and drink corruptible creatures;of which his incorruptible bodie had no neede : and would ſtill humble himſelfe to condeſcend to the weakeneſſe of his Church : we are to learne the ſame leſſon towards our brethren, to be of a yeelding diſpoſition, readie to depart with ſome of our right for their good and edification; and carrie our ſelues as weake to the weake, and become all things to all men, to ſaue ſome.

Verſ. 42. *And hee commanded vs to preach vnto the people,and to teſtifie that he is ordained of God a Iudge of quicke and dead.*

A third argument to prooue that Chriſt is rayſed from the dead, and ſo is indeed the true Meſſiah, and Lord of his Church is, that he gaue commiſſion and commandement to his Apoſtles to become Preachers & witneſſes,as of other points, ſo eſpecially of this;that howſoeuer he was adiudged to death according to that iudgement executed, and laid as one foyled by death for the ſpace of three dayes , yet he is now gloriouſly raiſed againe, and appointed of God the Iudge of all that euer haue liued, doe, or ſhall liue to the end of the world.

In the verſe wee haue three things to be handled. 1. that preaching is a reuerent and neceſſarie ordinance of Chriſt himſelfe, *And he commanded vs to preach vnto the people, and to teſtifie.* 2. The obiect of this ordinance, or what we muſt preach, namely *Chriſt, that hee is* ,*&c.* 3. What particular doctrine concerning Chriſt muſt more eſpecially be preached,that he is *ordeined of God a iudge of quicke and dead.*

In the firſt of theſe, are two branches to be cleared. 1. That preaching is the ordinance of Chriſt. 2. The neceſſitie, which will eaſily be deduced from the former. That Chriſt inſtituted this holy ordinance, is plaine, Matth. 28. 19. *Goe preach to all nations, baptiſing them, &c.* the which commiſſion, that it was extended beyond their perſons, to ſuch as ſhould in after ages ſucceed them, appeareth by his laſt words, *and behold, I am with you to the end of the world.* And that the ordinarie teachers are no leſſe the gift of Chriſt then the Apoſtles themſelues, is as plaine , Epheſ. 4. 11. he therefore *gaue ſome to be Apoſtles , ſome Prophets, ſome Euangeliſts , ſome Paſtors , and ſome Teachers.*

Preaching the ordinance of Chriſt.

Neither muſt this trouble vs, that both in this place alleadged, as alſo in ſome other it is attributed to the Father, to ſend and giue *Paſtors according to his owne heart:* and ſometime to the holy Ghoſt, Act.20.28. *Take heede to your ſelues, and the flocke ouer which the holy Ghoſt hath made you ouerſeers:* 1. Cor. 12.11. and *all theſe things worketh euen the ſelfe ſame ſpirit, diſtributing to euery man ſeuerally euen as he wil* For, 1. all theſe externall workes are common to all the three perſons: and where any one of them are named in any action done without themſelues, no one of them is excluded, but all the three muſt be included. 2. The diuinitie of Chriſt is not obſcurely prooued, in that the ſame glorious actions of the Father, and the holy Ghoſt, are aſcribed alſo vnto him, as from heauen whither he aſcended to give ſeuerall gifts for the worke of the miniſterie. 3. That wee might better inſtruct our ſelues, in their ſeuerall order and manner of working the ſelfe ſame action: for the Father is the fountaine, and the firſt author of all theſe gifts; the Sonne properly is the diſtributer and giuer: for the Father worketh all in vs by the Sonne, and both of them by the communication of the bleſſed ſpirit: euen as the ſunne by his beames ſendeth light, and heat vnto the inferiour creatures.

Ier.3.15. & 23.4.

Obiect. But this ordinance of preaching, ſeemeth not to be Chriſts, becauſe it was long before his incarnation; and nowe remaineth after his aſcention, when he cannot call men as he called the

Apoſtles while hee was on earth. *Anſw.* The Miniſtrie of the Goſpel, in the proper acception of it, hath two things to be conſidered. Firſt, the *beeing* of it: Secondly, the *vertue* and efficacie of it. The beeing of it (as it was the Miniſterie of the new Teſtament, wherein glad tydings were publiſhed to all nations) was temporarie; beginning in the time of Chriſt, and ſhall haue end with the world: yet can it be called no new doctrine, becauſe the ſumme and ſubſtance of it, was (though more obſcurely) deliuered to Adam, and the Fathers of the old Teſtament. But if we conſider the vertue and efficacie of it, it is an *eternall Goſpel* during from the beginning of the world to all eternitie. Now therefore will it not follow, that becauſe it was before his incarnation, it was not his; but rather therefore it was his, who was before Abraham was, the cheife Prophet of his Church, that raiſed, according to the ſeuerall ages of his Church, ſuch men as were fit, either more obſcurely, as before his comming (when rather ſome Evangelicall promiſes of things to come were preached then the Goſpel it ſelfe, or elſe more manifeſtly to preach and open the miſteries of the kingdome of God. And this latter kind of preaching, was not before his incarnation; neither was it fully ſetled before hee aſcended into heauen, and from thence gaue gifts to men; that thereby hee might ſhew himſelfe a carefull head and *gouernour* of his Church, euen then when hee Rev.14.6.

was ſet downe at the right hand of his Father. It is true indeed that before Chriſts ſuffring, he called his Apoſtles, inſtructed and furniſhed them with many gifts of the ſpirit; yea, and theſe gifts were increaſed very much after his reſurrection, whereby they were more confirmed in their Apoſtleſhip; and although they did before Chriſts death, exerciſe the office of Apoſtleſhip in Iudea amongſt the loſt ſheepe of the houſe of Iſrael, yet had they not receiued that *fulneſſe of the ſpirit, and power from aboue*, which was neceſſarie to Apoſtles, before they had receiued in viſible forme of fierie tongues, the ſpirit in abundant meaſure: whereby they were before all the people of the world, after a ſort, ſolemnly inaugurated, and confirmed to be the Apoſtles of Ieſus Chriſt: neither had they, till after Chriſts reſurrection, receiued this commandement (of which our Apoſtle ſpeaketh) *To preach to all nations, and to euery creature vnder heauen*: the practiſe of which commandement they tooke vp after that (they hauing ſtaied at Ieruſalem for the promiſe) the ſpirit came vpon them, and they were endued *with power from on high*. Luk. 24. 49.

As for the ſecond branch of the obiection, that becauſe ordinarie Paſtors and teachers are not immediatly called by Chriſt, beeing now in heauen, therefore they are not ordained by him, it is falſe: for of the Paſtors and elders of Epheſus is ſaid, that the holy Ghoſt *made them ouerſeers*: and Paul accounteth Apollos ordained by Chriſt aswell as himſelfe, 1. Cor. 3. 5. *What is Paul, and who is Apollos, but the Miniſters by whom yee beleeue?* and, *as the Lord gaue to euery man?* only the difference muſt be obſerued in their calling; both are called of Chriſt, but the Apoſtle by himſelfe immediatly, not by men: the ordinarie Paſtor called of him by the Miniſterie of man. I call it a Miniſtrie, becauſe the whole power and authoritie of the Church in calling Miniſters, is but a ſeruice vnto Chriſt; approouing, declaring, and teſtifying to the Church thoſe whom Chriſt hath called. And therefore both before his incarnation a long time, and after his aſcenſion alſo, the exhortation which was enforced vpon beleeuers runne in this tenor, to day *if yee heare his voice, harden not your hearts.* Whence we conclude, that *his voice* hath euer ſounded in the Church, and ſo ſhall doe in the miniſtrie of his ſeruants, vntill his comming againe to iudgement: hee that heareth them, heareth him; hee that receiueth them, receiueth him; hee that refuſeth them, refuſeth him: hee by his ſeruants entreateth men to be reconciled; by them hee bindeth and looſeth, ſaueth and deſtroieth.

Pſal. 95.7.
Hebr.3.7.

Luk. 10.16.

Neceſſitie of preaching evinced by foure reaſons.

Secondly, for the neceſſitie of this ordinance, can any denie it who ſeeth the Sonne of God ſo carefull before his death, after his reſurrection and aſcenſion alſo into heauen, to furniſh and fit with an extraordinarie meaſure of the ſpirit, Apoſtles and Apoſtolike men, for the founding of the

Church of the new Teſtament; and not only ſo, but now ſitting in his glorie at the right hand of his Father, is mindfull of his promiſe, and is with his Church to raiſe vp ſucceſſiuely faithfull Paſtors and teachers, gracing them with varietie of excellent gifts; and bleſſing thoſe gifts for the building vp, and repairing of his bodie, and the gathering of the Saints: of whom, as of liuing ſtones, is reared a ſpirituall houſe or temple fit for his owne vſe. But becauſe moſt men are willingly ignorant of this neceſſitie of preaching, I will a little inlarge it by ſome reaſons.

1
In regard of the vnconuerted.

1. Conſider the condition of thoſe that are vnconuerted, and it will appeare neceſſarie for them. No man was euer ſaued, while he was in his naturall blindneſſe, no vnbeleeuer could euer get within the gates of the holy Citie: no hard hearted or impenitent perſon, could euer, ſo remaining, ſee the life of God. Neither was euer any man ordinarily drawne out of this fearefull eſtate of damnation, but by the word of God preached; which is the light to the blind eyes, the ground of faith: *for how can they beleeue, except they heare?* and the *hammer* of the Lord to breake aſunder the hardeſt ſtones in mens hearts. Who were euer begotten to God, without this *immortall ſeede,* and theſe ſpirituall Fathers? who euer became *liuing ſtones* in the building, without the hewing and poliſhing of *Gods builders?* what *harveſt* was euer brought into God, without theſe *labourers?* what ſoule was euer

Ier.23.29.

pulled out of the kingdome of darkeneſſe, and brought to be a member of Gods kingdome, but by this meanes? The word in this ordinance is called the *Goſpel of the kingdome of God*, that is, whereby men Mark 1.14. attaine both the parts of Gods kingdome: both that of grace here in this life, and that of glorie in the life to come: from which effects it is called, 1. the word of grace, Act. 20.32. 2. the Goſpell of glorie, 1. Tim. 1.11. alſo the *word of reconciliation*, Eph. 1.13. & 6.15. becauſe hereby ſinners are reconciled to God: the word *of life*, becauſe it quickneth the dead in ſinne: the *Goſpel of peace*, becauſe it alone pacifieth the conſcience, and ſetleth it in the peace of God: to conclude, *The good word*, Heb. 6.5. becauſe it onely reuealeth Chriſt, who procureth all good vnto beleeuers. Who ſeeth not then the neceſſitie of preaching, ſeeing none are added to the Church without it, Act. 2.41. no ſpirituall life can be preſerued without this feeding, Act. 20. *no Saints are gathered, nor no bodie of Chriſt built vp without Paſtors and Teachers*, *Epheſ.* 4.11,12. And it pleaſed not God by any other meanes, but by the fooliſhneſſe of preaching, to ſaue ſuch as beleeue. 1 Cor 1 21

2 In regard of the conuerted. Secondly, if we conſider thoſe that are called to knowledge and faith, it will appeare alſo a moſt neceſſarie ordinance in regard of them. For, 1. 1 ſeeing a man cannot ſafely and comfortably paſſe through any part of the day, without the light, ſtrength and comfort of the Scriptures, it pleaſed the Lord to ſet vp this publike miniſterie in his

Church, that euen beleeuers themſelues by hearing the Scriptures daily explained, obſcure places opened by thoſe which are clearer, and figuratiue ſpeaches cleared by the proper; might attaine not onely to a clearer vnderſtanding of the Scriptures, but alſo to haue them printed in their minds and memories, ſo as they might be able to drawe them into continuall vſe. 2. Euen the beſt haue

2 nature in them, and their daily faylings; and without daily repaire, growe weake in faith, wearie of wel-doing, and vnfruitfull in the worke of the Lord. And therefore though they ſhould not need to come to increaſe their knowledge, yet haue they neede to heare their faults controlled, to be prouoked vnto dutie, to be confirmed in their obedience, to be ſtrengthened in their faith, reformed in their liues, comforted in their troubles, and ſpurred to bring euery thing to vſe and practiſe; and therefore the beſt may be ſtill diſciples and learners in the ſchoole of Chriſt. 3. The agree-

3 ment & fellowſhip of the members of the Church, is excellently hereby maintained and preſerued: not onely by communication of gifts and graces, while ſome teach and ſome learne, but alſo while it is a meane to hold them all of a minde; whereas without this publike miniſterie, if euery one were left to his priuate ſenſe and reading, it could not but breed corrupt and priuate opinions, to the diſſoluing of mindes and affections. And this ſpecial benefit of this publike ordinance the Apoſtle ai-

med at, Eph.4.13. *Till we all meete together in the vnitie of the faith, and knowledge of the ſonne of God, vnto a perfect man*, implying, that the ſcope of the miniſterie, is to bring and preſerue all the members of the Church in this vnitie of faith and knowledg; which in this world it cannot doe, but ſo ſoone as it hath done this, it ſelfe ſhall ceaſe, namely, in the life to come. He muſt needes be wilfully blind, that eſpieth not very great neceſſitie of the word preached, for the ſtrengthning of thoſe *ioynts* and *bands*, whereby beleeuers are knit both vnto the head, as alſo vnto the members.

3 From the oppoſition of the deuil, and wicked ones.

Thirdly, the neceſſitie of this ordinance appeareth, in that the deuil and wicked of the world, haue euer reſiſted it aboue all other, as beeing the greateſt enemie vnto his kingdome, which maketh him fall downe like lightening in the hearts of men. Hence is it, that he ſtirreth vp Iannes and Iambres, and all the rable of Egypts inchanters againſt Moſes; and ſetteth all his power againſt him to prooue him a counterfait. Hence is it that hee will not want a Paſhur to ſmite Ieremie, nor an Amaziah to doe as much to Amos. Hence raiſed he vp many armyes againſt Paul; Elymas & Alexander, Hymeneus and Philetus, Diotrephes and Demas, and from his mouth he caſts out floods of reproachfull and virulent ſlanders againſt him; that he is a peſtilent and ſeditious fellow; that hee ſpeaketh againſt the law, and againſt the Temple, away with ſuch a fellow, it is not fit that he ſhould liue. And hath the deuill growne any whit more calme, or can hee digeſt Pauls preaching better ſince Pauls time? no ſure, he is no changling, except becauſe his time is ſhorter, his malice be ſtrōger and more raging; I wiſh Gods faithfull miniſters euerie where found it otherwiſe. But to omit other proofes, obſerue generally the voice of the multitude. Where there is no preacher, but ſome poore creature to ſerue, as they ſay, or ſtarue them rather; it is wonderfull how well people thinke themſelues with him: he ſhall be commended and defended, for a verie honeſt peaceable man, or for a verie good fellow, that will beare his neighbours companie, they could not haue a better; and for all he cannot preach, a worſe (they feare) will come when he is gone. But whoſe voice is this? and is not the hand of the deuill in all this? Well, on the contrary, where there is by Gods mercy a painfull and faithfull Miniſter, that preacheth conſtantly and conſcionably; how goeth the crie and common voice of people vpon him: we haue one that preacheth indeede often, and (perhaps) is a good ſcholler; but he is verie vnpeaceable, a reproouer of euery man, a ſpyfault, he hath made ſuch contention in our pariſh ſince he came, that we wiſh he had neuer come amongſt vs; we were quiet enough, and held peace and neighbourhood before he came. And thus he is counted, as Ieremie, a man that *ſtriueth with the whole earth.*

Fourthly, the neceſſitie appeareth by common experience, if we compare the people, who haue had the Miniſtrie planted amongſt them, with thoſe who haue it not. In the one, what ſhall a man ſooner meet with, then wofull ignorance, Popiſh opinions, ſuperſtitious practiſes, heathniſh conuerſation? they liue as men without God in the world: or, as if the old Sodomites were aliue againe. But in the other, by Gods mercie ſome ſeale of the Miniſtrie you ſhall meete withall; ſome men of knowledge, of conſcience, and out of conſcience performing duties in publicke, and in priuate; in the houſe of God, and in their owne houſes; you ſhall heare godly and gracious ſpeach in their mouthes, ſee good example in their liues, holy deſires and endeauours to grow in grace, and in the knowledge of Ieſus Chriſt. And whence is this difference, but from the preſence or abſence of this ordinance, and Gods bleſſing attending or departing from it?

The ſame prooued by experience.

Vſe. 1. The Miniſters of Chriſt muſt vrge vpon themſelues this ſelfe ſame commandement, to prouoke themſelues to diligence in preaching: for it layeth neceſſitie vpon them, and woe vnto that Miniſter that preacheth not the Goſpel. A lamentable thing is it to ſee how little either this commandement, or the denunciation of this fearfull woe preuaileth with many: but ſome are giuen vp with Demas, to embrace this preſent world; ſome giue vp themſelues to idleneſſe, and voluptuouſneſſe of life; ſome to ambition, and

Miniſters muſt vrge themſelues to diligence by this neceſſitie.

further preferments; ſome to pollicie, and ſtate matters; and very few only to faithfull and painfull preaching. Thus this commandement of Chriſt is generally forgotten,the ſheep and lambs of Chriſt vnfed and forſaken, the kingdome of Chriſt vnbuilded and vnrepaired, and the kingdome and power of ſinne generally ſtandeth in the ſtate of it vnſhaken in the hearts of men.

No need of a dumb or blind Miniſterie.

2. We ſee hence what little need we haue of a dumb, or blind Miniſterie; vnleſſe there be need of breaking ſo expreſſe a commandement of Ieſus Chriſt, who ſealeth no mans commiſſion, but to preach to his people. What need is there of wells without water, of mouthes that ſpeake not, of candleſticks without light, of ſtarres without ſhine, of ſalt without ſauour? Chriſt needed not to haue aſcended to ſend men without gifts; hee ſendeth no meſſenger without a meſſage,no ſteward without his prouiſion,no Captaine without weapons, no watchman without eyes: this were a folly which the wiſedome and weakneſſe of man cannot brooke: but hee ſendeth *an interpreter*, the learned tongue, the prompt Scribe in the law of the Lord; ſuch as are mightie in the Scriptures, and are ſtored with things new and old. Let vs not implead the wiſedome of the Sonne of God, and ſay, where ſhall we haue ſuch ſtore of Preachers for our ſeuerall parriſhes? If we want them, the falt is our owne, and not Gods; who hath giuen meanes, men, and maintenance inough; if all

theſe were wiſely and thankfully diſpoſed to his glorie, and the ſeruice of the Church.

3. This doctrine muſt be applied alſo to the more ignorant ſort of men, who neuer as yet came to ſee the abſolute neceſſitie of this ordinance of preaching: as witneſſe, 1. their formall comming hereunto, as forced by law, or conſtrained by cuſtome: and thence departing againe without any fruit of faith, or increaſe either of knowledge, or obedience, or of comfort. 2. The inbred corruption, yea and mallice of their hearts againſt it; which bewrayeth it ſelfe in a number of friuolous obiections, which they ſhame not to bolt out among their mates. As, that this preaching of the *Goſpel, is but fooliſhneſſe:* they ſee other haue liued honeſtly and well without it, before them, and ſo haue themſelues done for many yeares: and yet they liue as well as thoſe that are the forwardeſt to runne after Sermons. Alas, poore ſoules, how hath Satan ouerreached them in a matter of ſuch moment, as is their whole eſtate and freehold of heauen: who if euer they come to ſee their loſt eſtate, and what a wofull condition they ſtand in for the preſent, they will tell vs another tale, with ſhame in their faces, for that they haue ſaid: they will profeſſe the *miniſterie of reconciliation*, to be as neceſſarie as their attonement and freindſhip with God, which is better and ſweeter then life it ſelfe. Others conceiue and complaine, as the Iſraelites, that there is too much preaching, and too

Few men ſee his neceſſity of preaching.

Many plead againſt it.

much of this Mannah: & ſome of better place, but no better hearts, auouch that it is ſo cõmon, that it growes into contempt. Now would I aske of theſe, was it the abundance of Mannah, the Angels food, that was the fault, or their wicked loathing of it? euen ſo is it the commonnes of the word, that maketh the wicked contemne it, (for the hungrie ſoule of the godly would neuer deſpiſe it, if it were ten times more common) or rather becauſe they ſee not the worth, nor taſt the ſwetneſſe of it? diſpiſe we the ſunne becauſe it riſeth daily and ſhineth all the day long vpon vs? or the ayre which we breath in euery moment? or doth the ordinarie and common vſe of the bread vpon our tables, bring bread out of requeſt with vs? No, we ſee the neceſſitie that without the Sunne, and without our daily bread, and without the ayre we cannot liue. And did we ſee alſo as clearly that where viſion fayleth, people periſh: wee ſhould change with our mindes our note; and highly bleſſe God for the commonneſſe of it, as we doe in the other: and ſure I am that either the Apoſtle Paul did not feare this inconvenience, or elſe he ouerſawe it, when hee enioyned the Miniſters to preach *inſtantly, both in ſeaſon and out of ſeaſon.* Others ſay the world was better when there was leſſe preaching, and thence conclude, that it is far worſe now, becauſe there is more: which though it be a rude fallacy ſcarſe worthy anſwer, as putting that to bee a cauſe of mens wickedneſſe which is not, yet ſomething muſt be ſaid vnto it; and fooles muſt be anſwered in their follie, leaſt they be wiſe in their owne conceit. Let theſe men bethinke themſelues, and then tell vs whether the holy Goſpel (beeing the power and arme of God to ſaue euery beleeuer, the glad tidings of ſaluation and word of life) can make the world worſe then it is. For if that be the vſe of it, our bleſſed Sauiour was farre ouerſeene to leaue his glorie of heauen, to take our fleſh, and in it to ſubmit himſelfe to the obedience of the whole lawe; and to the ſuffering of the whole curſe of it for our diſobedience; if by all this he leaue the world, or make the world worſe then he found it. How ſhal it be true that is written of him, that the *Sonne of man came not to deſtroy, but to ſeeke and ſaue that which was loſt*, if the preaching of him make the world worſe then it was? we will eaſily graunt that the Goſpel, beeing a great light, it daily diſcouereth that corruptiō and darkeneſſe which before lay hid; as the ſun riſing manifeſteth all thoſe things which were wrapped vp in the darkenes of the night. But to ſay that ſinne is the more, becauſe it is more ſeene by the light of the Goſpel, is a fancie: or if ſinne it ſelfe in theſe dayes of the Goſpel by the multiplication of people be multiplied; ſhall we ſay the goſpel is the cauſe, or rather the malice of men, who peruert it to their owne deſtruction, taking occaſion by it to turne the grace of God into wantonneſſe? Let not vs therefore looke (as the olde idolaters in

Ieremies time) who told him plainly, that they would not heare the word that hee ſpake in the name of the Lord, for *while they ſerued the Queene of heauen, they had plentie of victualls, and were well, and felt none euill: but ſince they left to burne incenſe vnto her*, it was neuer well with them, they had *ſcarſeneſſe of all things, and were conſumed by the ſword and by famine:* and therefore they were reſolued to doe as their Fathers did. But let vs with thankfulneſſe caſt our eyes vpon the grace *of God that hath appeared*, *and learne* (as it teacheth) to denie vngodlineſſe, *and worldly luſts, and to liue ſoberly, righteouſly, and godly in this preſent world.*

Ier.44.17 18.

Many other allegations of ſimple people againſt this ordinance I might alleadge, but they are well met withall by ſome others; and my ſelfe haue elſewhere anſwered many of them, and therfore referring the reader thither, I content my ſelfe with theſe fewe for the preſent: and conclude this point with this exhortation to theſe poore ſeduced people: that conſidering the ſtrait charge and commandement that lyeth vpon vs to preach in ſeaſon, and out of ſeaſon, they would be willing to picke out their dutie therein implyed; which is to be diligent, yea *ſwift to heare*, to attend as earneſt ſuiters at the gates of wiſedome, for their owne good; to lay vp inſtruction as they would treaſure gold, and to call after the wiſedome of God reuealed in this ordinance, without which neuer was any made wiſe to ſaluation. And let them further

Beauties of Bethel.

know, that (ſeeing God doth not extraordinarily ſaue men, where the ordinarie meanes are afforded or offered) the neglect of this meanes is to deſpiſe *great ſaluation*; and to make themſelues *vnworthie of life eternall.* And from the euidence of truth I avouch againſt euery ſoule, that turneth his eare from hearing the word preached; that he deſpiſeth the pardon of the king of heauen, he rufuſeth life & ſaluation offred; he chooſeth death, and forſaketh his owne mercie: he is no ſheepe of Chriſt, for then would he heare his voice; and if he were borne of God, he would heare the words of God.

Ioh. 10. 27.

Ioh. 8. 47.

Chriſt the matter of our preaching.

Secondly, the *obiect* of this ordinance, or what we mnſt preach, and that is *Chriſt*. The ſcope of the whole Scripture is Chriſt, and it is wholly reſolued into him. The Lawe, that is a ſchoole-maſter to Chriſt; for by conuincing of ſinne, and making the ſinner exceeding ſinnefull, it leadeth him forth of himſelfe to ſeeke ſaluation in Chriſt. The Goſpel preacheth nothing but Chriſt and him crucified for ſinne, 1.Cor.2. *We preach Chriſt the power of God, and the wiſedome of God.* Hence is it called the *Goſpel of Ieſus Chriſt:* and the *word of Chriſt,* not onely becauſe it is from him beeing God, as an efficient cauſe, and preached by him as the cheife teacher of his Church; but alſo for the materiall cauſe which is Chriſt. The Apoſtle Paul calleth it the word *of truth*, not onely for the truth of it, but becauſe it publiſheth that eternall truth Ieſus

Mark 1.1.

Coloſ. 3.

Chriſt: as alſo the word of the *croſſe*, not onely becauſe the croſſe ordinarily attendeth the faithfull preaching and profeſſion of it, but becauſe the matter of it is Chriſt crucified. 1. Cor. 2.

To preach Chriſt wherin it ſtandeth

Queſt. What is it to preach Chriſt? *Anſw.* It ſtandeth in two things. 1. In plaine manner to teach the doctrine of Chriſt, concerning his perſon, his natures, his offices, and the execution of them from his incarnation to his aſcenſion. 2. In powerful manner ſo to apply this doctrine to euery hearer, that euery one may feele a change to follow, both in his heart and life. For to teach only the Hiſtorie of Chriſt his doctrine, his miracles, his life, his death, is not the full teaching of Chriſt: for thus the vnbeleeuing Iewes know Chriſt; and the Infidell Turkes can eaſily come to this knowledge of him. But to teach Chriſt as the *truth is in Chriſt*, is to apply euery particular to the heart of a ſinner, that he may be framed to conuerſion and repentance; which is the moſt difficult labour of the miniſterie, and moſt to be ſtriuen in. Many teachers who can chooſe hard texts, and make learned diſcourſes, and ſhewe much dexteritie of wit, reading and humane literature, haue not thus learned Chriſt themſelues, nor can after ſuch a liuely manner teach him to others. And pitty it is to ſee that whereas ſo great an Apoſtle as Paul, who wanted not Arts, tongues, and humane learning, deſired to knowe nothing but Chriſt, and him crucified among the Corinths themſelues: it ſhould be the ſtudie of many men to ſhew the knowledge of any thing rather then of Chriſt; and how they may paint out themſelues rather then Chriſt in their preaching. Is not the end of preaching to *make Diſciples of Chriſt?* was it inſtituted to pleaſe the eare, or to pricke and pearce the heart? Let the miniſter therefore ſtriue to ranſacke the hearts of men with whom hee is to deale; that diſcouering their ſecret things they may fall downe and ſay, God is in him indeed. Let him thinke hee hath ſpoken the word of Chriſt; when hee hath both taught him, and led his hearers vnto him. And this will not be done but by the *plainneſſe of words, and euidence of the ſpirit.* It is thought a reproach to preach a plaine ſermon; whereas indeed, that is the beſt ſermon which teacheth Chriſt moſt plainely. 1. By true interpretation of Scripture. 2. By wholeſome ſauorie and proper doctrine gathered thence. 3. By ſound application of that doctrine for the information of mens iudgements, and reformation of their liues: where Chriſt crucified is thus held out, there need no wooden Images nor pictures, nor the reall ſacrifice of the abhominable Maſſe, to put men in mind of him.

Matth. 28.
μαθητεύσατε

2. Hearers may hence learne to iudge of themſelues, whether they haue heard aright or no. And then haue you heard well, when you not only know that which you did not before, but when you beleeue more, loue more, hope more, and are more changed then before. When you find our

ſermons as the glaſſe wherein you ſee and diſcerne the true eſtate of your ſoules ; when you are caſt into the forme of this doctrine; when your luſts ſtoope and yeeld to this ſcepter of Christ : without this no knowledge is ſauing ; but all our preaching and your hearing tendeth to damnation: *if yee knowe theſe things, bleſſed are yee if yee doe them.* Ioh. 13. 17.

The Apoſtles commanded in ſpeciall to teach the doctrine of the laſt iudgement. Reaſons.

The third point is, what is the particular doctrine which the Apoſtles, and wee in them are ſo ſtraitly enioyned to preach : and that is, the Article of Chriſts comming againe to iudge the quick and the dead. And ſurely it is not without reaſon, that our Sauiour ſhould wiſh them to inſiſt in this doctrine, aboue others. 1 1. Becauſe this beeing the laſt worke of Chriſt remaining to be done after his aſcenſion, it could not be ſo eaſily beleeued as thoſe things which were alreadie done and accompliſhed, beeing ſtill in freſh memorie; and ſo much the leſſe deniable, by how much they were ſtill fixed euen in the ſences of all thoſe who were eye-witneſſes of the ſame. And therefore hee would haue his Apoſtles carefull to helpe the weakneſſe of mens faith, in the expectation of his returne to iudgement, by much and often beating vpon it, as a point that needeth more inſtance and perſwaſion, then ſuch as (beeing paſt, and ſo ſencibly confirmed by many hundreths and thouſands as they were) are farre more eaſily apprehended, and beleeued. 2 2. The Scriptures teach that the remembrance of this iudgement to come, is a notable meanes to quicken the godly in their dutie, to worke in them a reuerent feare, and ſhake out ſecuritie, which breedeth hardneſſe of heart: therefore did the Apoſtle Paul, *conſidering the terrors of the Lord*, prouoke both himſelfe and others vnto their dutie: and no meruaile, ſeeing the children of God, haue euen at the conſideration of more particular iudgements, beene ſtricken with the feare of the Almightie. The Prophet Abacuk when hee heard but of iudgements to come, ſaith, *that his bellie trembled, his lippes ſhooke, and rottenneſſe entred into his bones*. And Dauid, beeing a noble King, hath theſe words, *my fleſh trembleth for feare of thee, and I am afraid of thy iudgements*. A ſpeciall example whereof, we haue in that famous Preacher of righteouſneſſe, *Noah*, of whom it is recorded, that beeing warned by God of the flood to come an hundreth and twentie yeares after, he was mooued with a reuerent feare of God to make the Arke. And as Noah was by hearing of the waters, ſo the ſeruants of God hearing of fire, wherewith the world ſhall once againe be deſtroied, ought to be, and are mooued with a reuerent feare of God, which is as a ſteele ſpurre to prouoke them to their dutie. 3. The Scriptures make the contempt of this day of iudgement, the ground of all ſinnes, and of the deſtruction of vngodly ones. For as it was in the daies of Noah, ſo ſhall it be in the daie of the Sonne of man: they

2. Cor. 5. 11.

Habac. 3. 16.

Pſal. 119. 120.

Heb. 11. 7.

3

neuer dreamed of the iudgement, before it came, and ſo periſhed in it; ſo men eate and drinke, marrie, and giue in marriage, till the day come vpon them as a ſnare, and they taken as a bird in an euill net. What was the cauſe that the euill ſeruant ſate him downe with drunkards, and roſe vp to beate his fellow ſeruants, but becauſe he ſaid with himſelfe, my maſter will ſtill deferre his comming. In all which regards, neither the Apoſtles, nor we the ordinarie Miniſters ſucceeding them, can want good reaſon to ſtirre vp our ſelues and others, by the often and diligent propounding and applying of this holy doctrine of Chriſt his comming againe to iudgement.

Dan.2.9.
Ioh.16.8.
How Chriſt is ordained a Iudge, ſeeing the Father, and holy Ghoſt iudge alſo.

The verſe containeth two things: 1. Chriſt his appointment to this office, *that he is ordained of God.* 2. the execution of it, *a Iudge of the quicke and dead.* Touching the former, it will be asked, how God could ordaine Chriſt a Iudge, ſeeing that both the *Father* and the *Holy Ghoſt* iudge as well as he? *An.* In the laſt iudgement muſt be conſidered, 1. the decree of iudging. 2. the authoritie, or iudiciary power. 3. the externall and viſible act, or execution of Iudgement. Now in regard of the two former, all the three bleſſed perſons, the Father, Sonne, and holy Ghoſt concurre, as hauing an equall decree of iudging, an equall authoritie and iudiciarie power, an equall dominion ouer all creatures, and an equall conſent in the iudging of them. But in regard of the third, the viſible iudiciall act, Chriſt is the Iudge and that according to both his natures, the godhead, and manhood: and yet both of them herein retaining their owne properties. Thus is *Chriſt ordained of God a Iudge:* and thus is it ſaid, that the Father *iudgeth no man, but hath committed all iudgement to the Sonne.* Where by *iudgement*, muſt be meant the adminiſtration of iudgement: for ſo the Euangeliſt expoundeth it in the 27. verſe of the ſame chapter, where he ſaith, that the Father *hath giuen him power to execute iudgement.* And by committing it vnto the Sonne, not as oppoſing the ſecond perſon in Trinitie, to the firſt or third, or as excluding the other two; but onely appropriating it thus farre, that by the Sonne in a viſible forme, and according to his humanitie, ſhall the laſt and generall iudgement bee exerciſed. For all that power of iudging which is in God by nature, ſhall be in Chriſt as man by grace of perſonall vnion, for the execution of it

Ioh 5 22.
κρίσιν πᾶσαν.

κρίσιν ποιεῖν.

Adminiſtration of iudgment laid vpon the Son for ſundrie reaſons.

Now the wiſedome of God thought fit in this manner, to lay the adminiſtration of the iudgement vpon the Sonne, for ſundry reaſons. 1. Becauſe Chriſt hauing in his humanity accompliſhed the worke of mans redemption, and in it had bin iudged in the world; it is meete that he ſhould now manifeſt the glorie of his manhood, exalted aboue all creatures, and ſhining in ſuch brightnes of glorie, as is fit for ſuch a body as is vnited to the diuine nature. Hence is it, that often we read this ſecond comming oppoſed vnto his former, wher-

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in he pleaſed to couer and vaile his glorie , which
now he will reueale and diſplay aboue the ſhining
of a world of Sunnes: Matth.25.31. *when the Son
of man commeth in his glorie, and all the holy Angels
with him, then he ſhall ſit vpon the throne of his glorie:*
Luk.21.27. *Then ſhall they ſee the Sonne of man come
in a cloud with power and great glorie.* Secondly , he 2
ſhall ſhewe his neere affinitie vnto man, in that he
ſhall in his humanitie be ſeene viſibly diſcending
in the clouds, as he was ſeene viſibly to aſcend by
a cloud: this was long ſince prophecied ,that *euery*
Act. 1. 11. *eye ſhould ſee him :* and how meete is it , that the
Iudge of all ſhould be ſeene of all. Thirdly, in regard
3 of his Church ; which as it is iuſtified by his
firſt appearing in humilitie, ſo muſt it be glorified
by the ſecond appearing of the head of the church
in glorie. Fourthly, that he might in this laſt act
4 of it , fully accompliſh his kingly office: for when
he ſhall haue faithfully finiſhed this iudgement,
which is committed vnto him , he ſhall immediatly
deliuer vp the kingdome vnto his Father: not that
1. Cor.15.24. he ſhall then ceaſe to bee an euerlaſting king of
glorie, but becauſe he ſhall no longer exerciſe any
temporarie gouernement , as now he doth. Hee
ſhall not rule his kingdome by ciuill magiſtrates,
nor his Church by ſuch officers and miniſterie as
are now appointed vnder him for the gathering of
the Saints. It ſhall not ſtand in need of the means
of edification by the word , Sacraments, or cenſures;
the Lambe himſelfe ſhall be all theſe in the

midſt of the throne of God. In both theſe regards, he ſhall deliuer vp his kingdome; but he muſt firſt appeare in a moſt glorious humanity to finiſh this great buſineſſe. For theſe reaſons is this great worke committed to the Sonne immediately to execute.

The comfort of Gods children that their Sauiour ſhall be their Iudge.

Vſe. 1. Is Chriſt appointed the Iudge? then may euery godly man and woman comfort themſelues, ſeeing their Sauiour ſhall be their iudge If a mans brother were to be his iudge, hee would not feare but to get the day, and the cauſe to goe with him: but hee is the *elder brother* of euery beleeuer: hee bad the women *goe tell my brethren that I am riſen againe: I know* (ſaith holy Iob) *that my Redeemer*, or neere kinſman, *liueth:* yea hee is nearer then a brother, beeing the husband of euery faithfull ſpouſe. If the wiſe ſhould haue her louing husband, who loueth her better then his owne life, to iudge her cauſe, what need ſhee feare but the matter will goe well with her? what neede the members feare the head? Let vs comfort our ſelues with theſe words, and lift vp our heads, becauſe this day wherein our head ſhall ſhewe forth both his owne and our glorie, who are his members, draweth neere.

Hee ſhall iudge the wicked againſt whom all their villanies haue beene committed.

2. This doctrine ſerueth alſo to daunt the wicked and vngodly: *They ſhall ſee him whom they haue pearced:* hee is their iudge againſt whome all their villanies haue beene committed, whoſe ſeruants they haue villanouſly intreated, whoſe kindneſſe

and peaceable conditions they haue deſpiſed and refuſed. What a fearefull ſentence awaiteth them when they ſhall come before him? no mervaile if they call for the mountaines to couer them, and the hils to hide them, rather then they ſhould appeare before the preſence of his glorie, whoſe wrath is as a conſuming fire, and no ſtubble can ſtand before it. Oh conſider this yee that put farre from you this great day of the Lord, ſpeaking peace to your ſelues, whileſt euery thing wageth warre againſt you, in that you ſtill by liuing in your ſinnes proclaime open warre againſt the Son of God. Why ſhould you any longer abuſe his patience? why will you treaſure vp wrath for your ſelues againſt this day of wrath? why will you fit your ſelues as fewel for the fire of that day, when the Lord Ieſus ſhall come *from heauen, in flaming* 2.Theſſ.1.8. *fire to render vengeance againſt all them which knowe not God, nor obey the Goſpel of our Lord Ieſus?* Well, if you will not be warned, but you will goe on in ſuch impenitent courſes; know it, that the partie wronged by your ſinnes, is he who is appointed of God to be your iudge: you will thinke it will go hard with Pilat, ſeeing he is to be his iudge who was iudged by him to death; and with Iudas that betrayed him, and with the ſouldiers that put him to death: but change the perſons, the caſe is your owne.

Secondly, in the execution of this office, two things muſt be conſidered: 1. the perſons vpon whome, here ſaid to be the *quicke and the dead*. 2. the manner of it.

Firſt, by the phraſe of *quicke and dead*, is meant all mankind without exception, of what age, condition, ſex or qualitie ſoeuer they be, euen all that euer haue receiued life from God, from the firſt man that euer liued vpon earth, to the laſt that ſhal be found liuing at the comming of Chriſt; euen all theſe ſhall be iudged. And the dead are mentioned as well as the liuing; becauſe the carnall and vnbeleeuing heart of man maketh more queſtion how thoſe who haue beene reſolued into duſt many thouſand yeares agoe, can bee quickened and raiſed to iudgement, thẽ thoſe that ſhall bee found aliue at that day: therefore is the Scripture verie expreſſe in this particular, Rev.20.12. *I ſaw the dead both great and ſmall ſtand before God:* 2.Cor.5.10 *We ſhall all appeare before the iudgment ſeat of Chriſt.* In like manner thoſe ſpeaches admit no exception, which we euerie where meete withall: as, *Euery eie ſhall ſee him: euery man ſhall beare his owne burden: euery man ſhall giue account of himſelfe vnto God.* And that wee ſhould not doubt of the certainty hereof, the Scripture condiſcendeth ſo farre to our weakneſſe, as to ſhewe vs the meanes how this great worke ſhall be brought about. As, 1. by the mightie and powerfull voice of Chriſt, which whileſt he was in his abaſement, could call dead Lazarus out of his graue, Ioh.5.28 *thoſe that are in the graues ſhal heare his voice.* 2. By the miniſterie of the An-

Rom.14.12.
The meanes whereby both quicke and dead ſhall be gathered to iudgement.
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gels, who ſhall all (not one excepted) come with him, and they ſhal gather the elect from all winds, and preſent and force the wicked to the barre, before the Iudge of all the earth; euen then when they ſhal flie to the hills to couer them, if it were poſſible, from his preſence. 3 3. By the diligence of all the bruite creatures, who in their kinds ſhall heare the voice of the Sonne of God. The ſea ſhall giue vp her dead: ſo ſhall death and the graue giue vp their dead; the verie fire ſhall giue vp againe the bodies it hath waſted. In a word, all the creatures ſhal helpe forward this work of the great day: which although it tranſcend the ſhallow reach of man, yet is it not aboue the power of God.

Obiect. But how can the quicke and dead bee then preſented to iudgement, ſeeing the godly ſhall not enter into iudgement; and for the wicked they are iudged alreadie: for *he that beleeueth not, is condemned alreadie.* *Anſw.* Firſt, for the godly they ſhall not enter into the iudgement of condemnation. 2. they are by their particular iudgement acquitted alreadie, but they muſt alſo by the generall iudgement receiue in their bodies (which till that day are not abſolued) according as they haue done in the fleſh. 3. they muſt be ſolemnely and publikely inaugurated and inueſted into the glorie of their head; and their bleſſed eſtate manifeſted to all the world both men and Angels, and euen in the eyes of the wicked themſelues: therefore although they enioy God already in part, and

the beginnings of the life to come; and ſuch as are dead in the graue reſt with the Lord, and enioy his glorie in their ſoule, yet are they not fully happie, nor can be, till this day breath on them, and this their morning awake them to their perfect glorie.
As for the wicked, although they are alreadie con-
demned: 1. in Gods counſell before all worlds. 2.
by the word wherein their ſentence is read, decla- Wicked alreadie iudged fiue waies.
red, and publiſhed. 3. in their owne conſciences,
the iudgement of which forerunneth the finall 1
iudgement. 4. by certaine degrees of inſenſible 2
plagues that are vpon them; as hardneſſe of heart, 3
blindneſſe of minde, wilfulnes in their wickednes, 4
malice againſt God and good men; hatred of the
light and meanes of ſaluation. 5. by the horrible
torment of the ſoules of ſuch as are in hell with 5
the deuil and damned ones: yet doth the full viall of
Gods wrath remaine to be powred vpon them: &
the final executiō, & manifeſtation of their endles
miſerie, is reſerued till this day of iudgement, when
the bodie ſhall be reunited to the ſoule, and both
deliuered to the deuill as their head, by him to be
tormented together, as they haue beene inſepara-
ble friends in ſinning together.

Vſe. Let euery man make account of this iudgment, high and low, rich and poore, learned and vnlearned: the mightieſt Monarch ſhall not be able to withdrawe or abſent himſelfe, vnleſſe his power be aboue the power of Chriſt the iudge: the pooreſt ſoule that euer ſawe the Sunne ſhall not be

No man can avoid this iudgement vnleſſe his power be a-boue the power of the Iudge.

neglected : the moſt rebellious of all creatures men or Angels muſt of force appeare, and that not by a procter or advocate, but in his owne perſon : for euery man muſt giue accounts *of himſelfe vnto God.* None can be forgotten, no not through the paſſing of thouſands of yeares: Caine died many thouſand yeares ſince, Iudas many hundreths; yet both muſt appeare, the one for killing his innocent brother, the other for betraying his innocent Maſter. No excuſe will ſerue the turne: the Friars plea, *we are exempted Lord*, will doe no good here: no nor that which all mens courts muſt needes excuſe abſence by, that the partie is dead: for this iudgement ſeat is ſet vp for the quicke and the dead. God muſt for his glorie, truth and iuſtice, bring euery man to this tribunall; that if hee haue beene good and faithfull, hee may haue his time of refreſhing; and be put into the perfect ſtate of happineſſe in ſoule and bodie. And contrarily if he haue beene hard hearted, and impenitent, he may know the waight of Gods iuſtice and power, and be in full ſtate of endleſſe and eaſeleſſe miſerie both in ſoule and bodie. Oh then what great cauſe hath euery man to forecaſt this day, and expecting it to prepare for it; rather then to betake thẽſelues to that Epicurean & profane practiſe of *mockers*, who put far from them this euill day, ſaying, *wher is the promiſe of his comming? we ſee all things alike ſince the beginning:* He makes but ſmal haſt. And thus becauſe iudgement is not ſpeedily executed, they reſolue thẽſelues on a moſt wicked courſe; not knowing that as a ſnare it ſhal come vpon thẽ when they leaſt look for it, and that though ſlowly, yet he will come ſurely, and make thẽ know what it is to abuſe his patience which ſhould lead them to repentãce.

Now followeth the manner of this iudgement, and that is comprehended in three things. 1. it ſhall be glorious and powerfull. 2. Iuſt and righteous. 3. ſtrict, and accurate. For the firſt, it is ſaid that the Sonne of man ſhall come with *power and great glorie, yea in the glorie of the Father*: that is, ſuch as belongeth to his Father with himſelfe, but to no creature elſe. The clouds and the aire ſhall be as a fierie chariot to carrie him with admirable ſwiftneſſe: his traine and attendants ſhall be the Archangel making his way by the ſound of a trumpet; which the verie duſt and aſhes ſhall heare, and follow: and all the other Angels of heauen, from whoſe multitude, power, and glorie, this comming ſhall be wonderfully glorious; and yet the Iudge himſelfe ſhall ſurpaſſe them all in glorie and brightneſſe; and as the ſunne doth darken all the leſſer ſtarres, ſo ſhall his moſt admirable glorie obſcure them all. This appearance may be ſhadowed by the comming in of earthly Iudges to hold aſſiſes through their circuit, attended with the honourable, nobles, iuſtices, and gentelmen of the country; yea with the high Sheriffes power, beſides all their owne followers: by which great ſtate and attendance, they are both honoured, and

The glorie of the laſt iudgement deſcribed.

aided, as becommeth ſuch publicke Miniſters of iuſtice; as alſo are made formidable to daunt and quell malefactors. Or rather, looke as Princes going to their Parliament to make lawes, put on their royall robes, and ſhew themſelues in their greateſt glorie; euen ſo ſhall this great King of glorie comming to require the obedience of his lawes, cloath himſelfe with ſuch a roabe of glorie as the brighteſt ſunne ſhall not endure to behold: neither the heauens nor the earth ſhall be able to ſee this glorie, but ſhall ſhrinke at it, and melt away with a noiſe: Rev. 20. 11. *Iohn ſaw a great white throne, and one that ſat vpon it, from whoſe face fled away both the earth and heauen, and their place was found no more.* Thus may we in ſome darke reſemblance ſomething conceiue of this glorie of the Iudge of all the world; vnto which the conſideration of the perſons that ſhall be iudged by him, addeth not a little moment: for not only ſmall, but great muſt ſtand before him. It is indeed a great honour among men to be deputed the Lord high Steward vnder a King, whoſe office is to ſit in iudgement vpon a noble man: what an height of glorie then is it for the Sonne of God, to ſit in iudgement, and call perſonally before him, not nobles only, but all the Kings and Monarchs that euer the earth bare? If there be ſuch preparation, and ſtate amongſt men for the triall but of ſome one noble man: what glorie may we conceiue muſt attend the mightie God, whileſt hee bringeth to their triall not only meaner perſons, but all the moſt powerfull Monarches and Potentates that euer were, or ſhall be to the end of the world.

This conſideration miniſtreth comfort to the godly, ſeeing he commeth to iudgement, who is able perfectly to free them from all miſerie; able to ſtrike off their bolts of ſinne, to acquit them from terrors of conſcience; feares of death, the graue, the deuill, and hell it ſelfe: hee commeth from heauen for their releaſe, who hath *troden all his enemies under his feete;* and all this glorie is for their ſafetie and happineſſe, who wiſh and *waite for the appearing of this mightie God.* And on the contrarie, it ſerueth to ſtrike the wicked and vngodly with terror and dread, ſeeing the Lord Ieſus ſhall come from heauen in ſuch power and maieſtie, and all to iudge and condemne them; whom when they ſhal ſee arraied with vengeance againſt them, no meruaile if they be driuen to their wits ends: yea, as it is with guiltie malefactors, when they ſee the iudge comming in ſo honourably attended, ſo ſhall it be here; this very glorie of Chriſt ſhall ſtrike them with feare, horror, and amazedneſſe, and force them to all miſerable, and vnauaileable ſhifts; and to wiſh, if it were poſſible, that the rocks would fall vpon them, and cruſh them to peeces, ſo as they might neuer come before his preſence: for the great day of the Lord, which is to all the wicked of the world a blacke

Tit. 2. 13.

day, a cloudy day, a diſmall day; this day is come, and they cannot abide it.

δικαιοκρισία

The righteouſnes of the Iudge and iudgement.

Secondly, this iudgement ſhall be *righteous*, and according to the truth: Rom. 2. 2. *We know that the iudgement of God is according to truth.* Heb. 1. 8. *Thy throne, O God, is for euer*, the *ſcepter of thy kingdome is a righteous ſcepter: Thou loueſt righteouſneſſe, and hateſt iniquitie.* Hitherto is to be referred that of Daniel, 7. 9. who ſaith, that this iudge ſhall ſit *vpon a great white throne*; alluding to the white Ivorie throne of Salomon, but infinitly more glorious: the whiteneſſe betokening the puritie and righteouſneſſe both of the Iudge, and the iudgement: for euery man ſhall receiue according to his workes. Here ſhall be no conceilment of things: for he wil bring *euery ſecret into iudgement, hee will lighten all things that are hid in darkneſſe, and make the counſells of the hearts manifeſt.* Here ſhall be no daubing or ſoluing vp of bad matters in corners: no pleading of lawyers, who craftely cloud the truth of cauſes for gaine: no reſpect of perſons, no fauouring for the ſake of any freinds, nor feare of foes, or any diſpleaſure. Here ſhall be no inducement by gifts, which blind mens eyes to peruert iudgement: the pureſt gold of Ophir ſhall guild no matters here: for what ſhall gold or ſiluer, pearles or Iewells doe, when heauen and earth ſhall be on a light fire? Here ſhall be no ſanctuaries, nor priuiledged perſons, or places, to hinder the courſe of iuſtice: hence ſhall be no appeales;

Eccleſ. 12. 1. Cor. 4. 5.

peales; but euery perſon ſhall receiue an eternall ſentence of euery cauſe according to the truth and equitie of it: for elſe the *Iudge of all the world ſhould not doe right.*

Gods children who here haue all ſentences paſſe againſt them, ſhall haue iuſtice at this day.

Vſe. 1. To comfort Gods children, who in this world are herein conformed vnto Chriſt; for the moſt part, cauſes, and ſentences paſſe againſt them, and their light is darkned, their innocencie by the might and mallice of the wicked troden down: but then ſhall they be ſure of the day, God will cauſe their vprightneſſe to breake out as the ſun in his ſtrength: for when *wickedneſſe ſhall turne the ſinner into hell, righteouſneſſe ſhall deliuer their ſoules from death.*

2. To teach them to poſſeſſe their ſoules in pacience, when they ſee the confuſions that are in the world: to beware of reuenge, but commit all (as Chriſt himſelfe did) to him that iudgeth righteouſly. We muſt be content for a while to ſee our righteous waies deprаued, our good repaied with euill by euill men: and be ſo farre from thinking hence that there is no prouidence, or care in God ouer his children, as that we muſt neceſſarily conclude hence this iudgement day. Obſerue the rule, Eccleſ. 3.16. *When thou ſeeſt in the place of iudgement wickedneſſe, and iniquitie in the place of iuſtice, thinke in thy heart; ſurely God will iudge the iuſt and the wicked: for there is a time for euery purpoſe, and worke,* and, Chap. 5.7. *If in a countrie thou ſeeſt oppreſſion of the poore, and the defrauding of iudgement*

and iuſtice, be not aſtonied at the matter: for hee that is higher then the higheſt regardeth it. The ſame ground doe the Apoſtles often lay, to raiſe this ſame exhortation vnto patience in enduring wrongs: as, Philip. 4. 5. *Let your patient mind be knowne vnto all men: the Lord is at hand.* Iam. 5.7. *Be yee alſo patient, and ſettle your hearts: for the comming of the Lord draweth neere.* As if theſe holy men had ſaid with one mouth; looke not to haue your right here in this world, as neither the wicked haue their hyre, but wait the appointed time, as the husbandman doth for the weekes of haruest: and this time is the comming of the Lord, before which time neither is the full recompence of righteouſneſſe giuen to the Saints, nor puniſhment rendred vnto the wicked in the full meaſure of it. Grow not wearie of well doing, though ye meete with nothing but diſcouragements; not out of loue with the practiſe of pietie, although the world hate you for it, as it did your head before you; for in due ſeaſon yee ſhall reape, if ye faint not.

3. This teacheth men carefully to looke to all their workes and waies, that they be iuſt and iuſtifiable, ſuch as will hold water (as we ſay:) For there is a day of triall, when all thoſe cauſes which they haue by mony, freinds, or wicked pollicie contriued and ouerwaied in, ſhall be brought about againe into a cleare light, and put into the ballance of equitie it ſelfe, where they ſhall be found too light. And thinke ſeriouſly with your ſelues, how

The workes and words of men which ſhall abide the triall of that day, muſt now be tried before hand.

thoſe

cauſes, words, and actions, will abide the triall of that day, which euen for the preſent, can bring no ſound comfort to the heart; but rather heauineſſe to the heart, accuſation and guiltineſſe to the conſcience, feare in the thoughts, and ſhame in the face, if any man ſhould know how impiouſly, and iniuriouſly they haue beene contriued: how many oppreſſions, wrongs, cruelties, vſuries, reuengefull ſuits, only commenſed to make men ſpend their goods, and looſe their peace; how much of many mens eſtates would giue a loud witneſſe againſt their owners, but that men will not ſo long before hand trouble themſelues with ſuch thoughts? Well, looke to thy ſelfe, whoſoeuer thou art. If thy conſcience now accuſe thee, or can accuſe thee, but thou wilt either ſtifle it, or ſtop thine eares againſt the crie of it; know that it hath a voice, and will doe good ſeruice to this iudge one day; a thouſand witneſſes cannot doe more then it will doe: it will bring backe old reckonings, which Chriſt hath not reckoned for, and ſet them in order before thee; when thou that canſt find none now, ſhalt haue leyſure inough to looke into them, but all to the breaking of thy heart, and increaſe of thy torment, that thou didſt not, till too late, looke into thy reckonings. Now to all ſuch as mind hereafter to look into ſo maine a buſines as this is, I will for the preſent commend only one rule, whereby they may diſcerne whether their actions will abide the triall that abideth

The touchſtone of this triall is the word of God.

them, and that is this; If the word of God doe now approoue them, they will then be iuſtifiable; but whatſoeuer word or action hath paſſed from thee, for which thou canſts not bring thy ground thence; the ſame will caſt thee in iudgement. This is that our Sauiour telleth the Iewes, *the word that I ſpeake ſhall iudge you at the laſt day.*

Ioh.12.48.

The ſtrictnes of the laſt iudgment. 1 in regard of perſons iudged.

Thirdly, this iudgement of Chriſt ſhall be moſt ſtrict and accurate. 1. In regard of the perſons that ſhall be iudged, who ſhall bee enquired into and brought to giue accounts of themſelues, not only generally, as men or Chriſtians; but in ſpecial, according to the particular places, and courſes of life wherein they were ſet in this world. For example; publike perſons muſt giue account for thēſelues and others, that haue been committed vnto them: magiſtrates for their people; miniſters for their flockes; both of them how they entred, how they ruled, how they walked in & out before their people: what faithfulnes they vſed in diſcouering, and diſcountenancing ſinne and vngodlynes; how diligent they haue beene to drawe and force men to the keeping of the two tables; how they haue acquitted themſelues from communicating in other mens ſinnes: and whether they haue faithfully in their places denounced, and executed the iudgements of God, whileſt both of them haue ſtood in the roome of God. In like manner, priuate men muſt be counteable, not onely for themſelues, but for all thoſe that are vnder their charge:

as Fathers for the education of their children;maſters for the inſtructing and gouerning of their ſeruants, and family; tutors for their care or negligence towards ſuch as are committed vnto them : for the rule of the Law is generall, and will take faſt hold vpon many a ſoule, that thinke it enough to looke to themſelues,that whoſoeuer *hindreth not that ſinne which he can hinder by good meanes, committeth it.* Be now thine owne iudge whether thou haſt well looked to one,when thou haſt neglected to reforme the diſorders of ſuch as God hath put vnder thy power. Thou haſt not a perſon in thy houſe, but if it any way periſh vnder thy hands, thou muſt giue account of the life of it to the parents of it, or to the Magiſtrate the parent of the country : in like manner, there is not the meaneſt ſoule in thy family, but if it periſh by thy default, for want of inſtruction,correction,or wiſe gouernment of it; thou ſhalt be called before the God of the ſpirits of all fleſh, and ſhalt be arraigned and condemned for the blood of that ſoule. And this is not to beare the burden of that ſoule , which beareth the waight of it owne ſinne, but to beare thine owne ſinne in not preuenting that euil from him, which by thy negligence came vpon him.

2.in regard of things, 1. done. 2.receiued.

Secondly, it ſhall bee ſtrict in regard of the things, either *receiued of vs,or done by vs*. Account muſt be made what goods of our Maſters we haue receiued, both for the kinds and meaſure. What number of talents were committed to our truſt : If one,or moe, how we haue laid them out; what we haue gained, whether we haue faithfully returned this gaine to our maſter, as hauing ſought his aduantage,and not our owne: how we haue husbanded our opportunities, and redeemed our times: how we haue employed the gifts of our minds, vnderſtanding, iudgement, wiſedome, learning, memorie: how we haue vſed or abuſed to ſinne, the ſtrength, health, and beautie of our bodies: how we haue iuſtly and charitably receiued in, and retailed out, the matter of our maintenance and reuennew. And in all theſe leſſer things, if our vnfaithfulneſſe be found out, let vs neuer looke to haue greater matters committed vnto vs: for the things that are done by vs, they ſhall all be ſtraitly iudged, whether they are conformable to the law, the rule of righteouſneſſe; or acceptable by the Goſpel, the reſtorer of our righteouſnes: Eccl. 12. 14. *God will bring euery worke into iudgement*, good or euill, open or ſecret: for all things are naked before him, with whome we are to deale: he planted the eare, and muſt needs heare; and formed the eie, and therefore muſt needs ſee things ſecret, and couered with darkeneſſe. Hence is he ſaid to haue bookes, and to open them, becauſe all things are as certainely recorded and regiſtred by him, as if he had regiſters in heauen to keepe roles and records of all that euer were or ſhall be to the end. Yea, he hath not onely his owne bookes of iudgement in heauen, but for more ſureneſſe that nothing eſcape him, he hath millions of bookes of record in earth, that ſhall all helpe forward his iudgement, and giue teſtimonie to the righteouſneſſe of it, ſo as euerie mouth ſhall bee ſtopped at that day: and theſe are the bookes of euery mans particular conſcience, which howſoeuer they bee now ſhut, or as roles folded vp; yet ſhall they alſo then be opened and vnfolded, to giue witneſſe of whatſoeuer any man hath ſpoken or done in the fleſh, be it good or euill.

3. In regard of words.

3. This iudgement ſhall be ſtrict in regard of euery mans words: Iude, 15. In this iudgement hee ſhall rebuke all the vngodly *of all the cruell ſpeakings which wicked ſinners haue ſpoken againſt him. For if of euery idle word we muſt giue account to God,* much more of euery wicked word. Euery man thinketh words are but winde, and hee may ſpeake his minde, and hee hath done: but in this iudgement by thy *words thou ſhalt be iuſtified,* or by thy *words thou ſhalt be condemned:* and though thou when thou haſt ſpoken thy minde againſt thy brother haſt done, the Iudge hath not done with thee.

Matth. 12.36.

4. In regard of thoughts to be iudged.

4. It ſhall be ſtrict in regard of euery mans thoughts: for euen theſe are not ſo free as men ſay they are, nor ſhall goe ſcotfree: for euen they are bound to the conformitie of the law, as well as our words and actions. The commandement is very expreſſe, *Thou ſhalt worſhip the Lord with all thy heart, and all thy thought, and all thy ſtrength:* and when

the

one, or moe, how we haue laid them out; what we haue gained, whether we haue faithfully returned this gaine to our maſter, as hauing ſought his aduantage, and not our owne: how we haue husbanded our opportunities, and redeemed our times: how we haue employed the gifts of our minds, vnderſtanding, iudgement, wiſedome, learning, memorie: how we haue vſed or abuſed to ſinne, the ſtrength, health, and beautie of our bodies: how we haue iuſtly and charitably receiued in, and retailed out, the matter of our maintenance and reuennew. And in all theſe leſſer things, if our vnfaithfulneſſe be found out, let vs neuer looke to haue greater matters committed vnto vs: for the things that are done by vs, they ſhall all be ſtraitly iudged, whether they are conformable to the law, the rule of righteouſneſſe; or acceptable by the Goſpel, the reſtorer of our righteouſnes: Eccl. 12. 14. *God will bring euery worke into iudgement*, good or euill, open or ſecret: for all things are naked before him, with whome we are to deale: he planted the eare, and muſt needs heare; and formed the eie, and therefore muſt needs ſee things ſecret, and couered with darkeneſſe. Hence is he ſaid to haue bookes, and to open them, becauſe all things are as certainely recorded and regiſtred by him, as if he had regiſters in heauen to keepe roles and records of all that euer were or ſhall be to the end. Yea, he hath not onely his owne bookes of iudgement in heauen, but for more ſureneſſe that nothing eſcape him, he hath millions of bookes of record in earth, that ſhall all helpe forward his iudgement, and giue teſtimonie to the righteouſneſſe of it, ſo as euerie mouth ſhall bee ſtopped at that day: and theſe are the bookes of euery mans particular conſcience, which howſoeuer they bee now ſhut, or as roles folded vp; yet ſhall they alſo then be opened and vnfolded, to giue witneſſe of whatſoeuer any man hath ſpoken or done in the fleſh, be it good or euill.

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Epheſ.2.3.

καρδιογνώστης.

the Apoſtle Paul would note the damnable eſtate of the Epheſians before they were called to the faith; he ſetteth it forth in this, that they then followed the will and counſell of their own thoughts. Adde hereunto, that the Lord Ieſus is the ſeer, the ſearcher, and iudge of the heart, and therefore hereby ſhall the throne of his iudgement be advanced aboue all the tribunals in the world, in that the moſt ſecret thoughts and reaſonings of mens hearts cannot eſcape him, which the higheſt ſeats of iuſtice amongſt men, can take no notice of at all.

Sinne caried neuer ſo ſecretly ſhall come into a cleare light.

Vſe. 1. Let this doctrine abate ſomewhat the pleaſure of ſinne, which moſt men ſwallow vp ſo delightfully, yea and glorie in their iniquitie, when they can carrie it ſo cloſe and cleare away, that men ſee it not, and can ſtoppe the cry of their ſeared conſcience for the preſent: but remember that God hath written it vp, and the time haſteneth when that conſcience of thine, now in a dead ſleepe, and ſeared vp, ſhall be awakened, and become as a thouſand witneſſes againſt thee; that if all other accuſers ſhould fayle, thy ſelfe ſhould not faile to doe that office againſt thy ſelfe; but ſhalt be both a ſeruant to Gods iuſtice, as alſo the ſubiect of it. Be admoniſhed then in time, whoſoeuer thou art, to beware of all ſecret ſinnes, as cloſe couſenage, lying, vncleanneſſe, whiſperings, and all other cunningly contriued wickedneſſe: ſeeing there is a *cleare light* into which they ſhall bee brought, and by which they ſhall be *reprooued*. True it is, that open ſhame of the world reſtraineth many one from committing open and groſſe ſinnes; but where conſcience is wanting, the ſame ſinnes, if they can cleanly conueie them, are made no bones of. Hence is it that the adulterer watcheth for the twilight, before he goe into his neighbours houſe; hee careth not for his chaſtetie, ſo be hee may charily, and cauteloully compaſſe his vncleanneſſe. If a child of foure or fiue yeares old ſtood by, he would forbeare his ſinne; but the preſence of the mightie God that ſtandeth at his elbow, who ſeeth and recordeth his foule ſinne to bring it into iudgement, mooueth him neuer a whit. Would a fellon commit burglarie, if hee thought the iudge himſelfe looked vpon him? would Gehezi haue runne after Naaman, if hee had thought his Maſters eye and ſpirit had runne after him? would Ananias haue lied to the Apoſtles, if hee had thought they had knowne hee did ſo? Euen ſo it is a ſhame to ſpeake what is done of many Chriſtians in ſecret; becauſe their eye is not vpon the iudge, whoſe eye is vpon them, and who is framing a bill of inditement againſt this day of generall aſſiſe.

2. This conſideration muſt mooue vs to carefulneſſe, both of our receits, and expenſes, whether they be gifts of minde, or of bodie, or of our outward eſtate. Hee that ſpendeth, and waſteth his owne, need care the leſſe, becauſe none

Be carefull of thy receits and expenſes becauſe thou ſitteſt in another mans to whom thou muſt be counteable.

can call him to reckoning why hee doth ſo? but he that ſitteth in another mans, or hath a matter of truſt in his hands, and cannot miſpend but out of another mans ſtocke, had need looke about him; becauſe hee is to be counteable, and muſt make good whatſoeuer his reckoning commeth ſhort in. Aske thy ſelfe, What haue I which I haue not receiued of my Maſter? How came I to be ſo rich? Is all the wealth I haue of my Maſters gift, or haue I gotten goods into my hands by wronging, or iniuring ſome other men? Againe, I remember I receiued at ſuch and ſuch a time a great ſumme of my Maſters money, hee betruſted mee with a great portion; how haue I laied it out, that I may giue him vp a iuſt and comfortable reckoning, to which I am ſure to be called. Thus much I haue ſpent vpon ſuits in law: Thus much vpon my pleaſures and ſports; my dogges haue ravend vp a part of my revennue; my hawks haue flowen away with another end: cards and dice haue coſt mee no little: and a great deale is waſted by compaſſing my ſinne, vncleaneſſe, pride, reuenge, gluttonie, and the like. But O thou vnfaithfull ſeruant, that haſt thus waſted thy Maſters goods; how much haſt thou giuen to the poore? how much to good vſes, to workes of mercie, to a ſetled Miniſtrie, to helpe Ioſeph out of his affliction? oh no, here hee can ſet downe little or nothing; the dogges are preferred before Lazerus by many a Diues, who if they timely looke not better to their reckonings, muſt make the foot of their account to be this; no ſooner to be dead then to be buried in hell, according to the ſentence, *Take that vnprofitable ſeruant, bind him hand and foot, and caſt him into vtter darkneſſe, there ſhall be wayling and gnaſhing of teeth.*

No man can be too preciſe because the iudgement ſhall be thus preciſe.

3. This ſtrict account ſheweth, that a man cannot be too ſtrict, to preciſe, or too carefull of his waies. Men generally caſt the reproach of puritie vpon men, that deſire to approoue their hearts and liues vnto God: and count them more nice then wiſe, and ſay, it were hard if euery one that were not ſo preciſe and curious, ſhould be damned. But what, doth not the Scripture ſay plainly, that the *Maſter is an hard man*; that is, a moſt iuſt God that wil ſtraitly ſtand for iuſtice? ſhall not euery idle word, euerie vngodly thought and motion, though not attended, nor aſſented vnto, come vnto iudgement? and if it muſt, is it more then needeth for men to looke to the doore of their lips; yea to keepe out, if it were poſſible, euery vaine, and wandring thought out of their minds? ſhall not he that breaketh the leaſt commandement, be the leaſt in the kingdom of heauen, that is, haue no place at all there? ſhall not all omiſſions and faylings in dutie be ſet vpon the heads of ſinners, ſeeing the ſentence ſhall run; In that yee did not theſe things, depart from mee yee curſed? or ſhall we thinke that the leaſt careleſneſſe of men ſhal be iuſtified in this iudgement, or the vngodly be taken by the hand? farre be it

from the iudge of all the world, not to iudge with righteous iudgement; howſoeuer looſe perſons wrap themſelues in the woe of thoſe that call *good euill, and euill good.*

Now for the generall vſe of this doctrine of the laſt iudgement. To what other end hath the word ſo expreſſely diſcouered this holy doctrine, and enioyned vs to teach it in the Church, but that euerie man ſhould lay it to heart, and benefit himſelfe by it? and therefore, 1.Cor.15.

The godly may lift vp their heads in expectatiō of this day of redemption.

Firſt, the godly are to comfort themſelues with theſe words, ſeeing they heare of this day wherein they ſhall be gainers, receiuing receiue their ſentēce of abſolution: & therefore, 1. perfect redemption from all the danger of all ſpirituall enmities: the firſt fruits whereof they haue already attained: hence is it called the *day of their redemption.* 2. Perfect ſecuritie and ſaftie againſt all the moleſtation of ſinne, death, the graue, the gates of hell, temptation, and tribulation: for all theſe ſhall be caſt into the lake. 3. Perfect glorie with the Saints, for they ſhall be from henceforth euer with the Lord, and enioy the ſweet fruit of that prayer which the Sonne of God in the daies of his fleſh requeſted, and was heard in: *Father, I will that where I am they may be alſo, that they may behold my glorie.* Ioh.17.24. Why ſhould not we then lift vp our heads in the expectation and ardent deſire of this day, which the verie dumbe creatures long for, Rom. 8.19.

Godly muſt adreſſe thẽſelues to this iudgement two wayes.

1

Secondly, let euery man labour to fit and addreſſe himſelfe vnto this iudgement, that he may *be able to ſtand before the Sonne of man:* And that by two things: 1. by making full account and reckoning of it: 2. by vſing the beſt meanes aforehand to paſſe through it happily. The former is charged vpon vs by that precept, which commandeth vs to be like the *ſeruant that wayteth for his Maſters comming*, and hath euery thing in a readineſſe, and that at all watches: and by that of Peter, 2. 3. 11. *Seeing all theſe terrors of the* Lord; what *manner of men ought wee to bee in all holy conuerſation?* And for the furthering of this care, two things muſt carefully be ſhunned, which ſhut it quite out of the hearts of the moſt. The firſt is, *ſecuritie and deadneſſe of heart:* which is a ſlumber of ſpirit, and ſleepineſſe of the ſoule, which hath bound vp all faculties and powers of the ſoule, ſo as it can as little mooue or ſtirre in the actions and affaires of heauenly and ſpirituall life, as a man when hee is on a dead ſleepe can mooue or beſtirre himſelfe to bodily and naturall actions. The mind, till God awaken it, neuer ſeriouſly thinketh of God, or of his owne eſtate. The conſcience neuer, or ſeldom accuſeth for ſinnes committed. The will enclineth not to any thing truly good. The affections remaine vnmooued at Gods word, or workes. The whole man is ſenceleſſe and careleſſe of Gods iudgements, either preſent, or to come: and whence is all this, but from a profane deluſion of the heart,

Two things hinder this care.

1

that the Maſter will not yet come; they ſhall not yet be called to their reckoning; there is time inough behind to repent in: they craue but an houre on their death beds, and that they hope they ſhall haue. In the meane time they are eaten vp with diſſoluteneſſe and profanenes, caſting away ſobrietie and watchfulneſſe, ſo as their Maſter commeth vnexpected, and in an houre they know not. How doth it therefore ſtand euery man in hand, to awake from his ſleepe, and ſtand vp from the dead? with wiſe virgins to prepare and trim their lamps with oile before hand, and ſo waite for the comming of the briedgrome: to take heed of euery ſinne, thought, word, and deede? to watch narrowely their owne liues, to prouoke themſelues to the beſt duties? What, is not ſinne a fearefull thing, which made the Sonne of God cry, *My God, my God, why haſt thou forſaken mee?* Is not the greatneſſe of them like the mountaines, and the number of them like the ſand of the ſea-ſhoare, which is numberleſſe? Is it not a fearefull thing to fall into the hands of the liuing God, whoſe wrath and iuſtice againſt the leaſt ſinne, all creatures in heauen and earth cannot ſtand vnder, but be oppreſſed and ſhaken in peices? Is not the night paſt, and the day come, the ſunne of righteouſneſſe riſen, ſo as if euer we meane to wake out of this deadly ſleepe, and walke as the children of light, it is more then time? Wouldſt thou be taken lying, or ſwearing, or gaming, or drinking, or railing, or breaking the Sabbath, or ſtealing, or whooring; wouldſt thou haue thy maſter find thee in any of theſe practiſes and diſtempers? oh no, I meane to repent: But he commeth ſuddainely as a theefe in the night; and this ſuddaine comming, at leaſt to thee in particular, may cut off al thy purpoſes: for it is iuſt with God, that they who take not his time of repentance, ſhall neuer attaine to their owne. What wil now be the iſſue of thy delayes? ſurely thou hadſt better beene a dogge, or a toad, or the vileſt creature of all the creation, then a ſecure ſinner ouertaken in thy wickedneſſe.

2 The ſecond thing that hindereth this expectation of the laſt iudgement, as carefully to be avoided as the former, are the cares of this preſent life, and the greedie deſire and thirſt after the world, which by this conſideration alſo may be abated. For if this day of iudgement, whether generall or particular to thy ſelfe, were to morrowe, what were thy gold, ſiluer, plate, Iewels, worth to thee? they were all one with the ſtones in the ſtreete. Tel me nowe whether thou wouldſt not then eſteeme Chriſt and his merit thy chiefeſt commoditie: or if thou couldſt but conceiue with thy ſelfe the truth, and ſay to thy ſoule, I ſhall certainely ſhortly come to anſwer the iudge of all the world; couldſt thou goe on to lade thy conſcience with iniquitie for ſo ſhort a poſſeſſion of vaniſhing profits? No, thou wouldſt begin to husband thy time, which worldlineſſe hath hitherto ingroſſed: thou wouldſt not

ſuffer thy ſoule to be ſo ſurcharged with earthlynes as to forget treaſuring in heauen, making readie thy account, and the finiſhing of thy reckoning: thou wouldſt not ſuffer the thornie cares of this life to choake all the ſeede of thy ſaluation: neither could it be that the oxe, or farme ſhould ſo ſtill fill vp thine eyes, as that the ſupper of the King ſhould be deſpiſed. But, in truth men liue generally as though there were no iudgement to come, or as though they had ſtricken a couenant with it to paſſe ouer them: for when we preach, and men heare or read of the iudgement to come, who trembleth at it, as Fælix an heathen did, to heare Paul diſpute of it? When we teach that the iudge is at the doore, who ſeeth all the facts of men, and draweth them into bills of remembrance, and of them all is drawing a bill of inditement; who feareth more, who ſinneth leſſe? who is it that ſmiteth his thigh, or ſaith, what haue I done? who forſaketh his wilfull ignorance, his contempt of the word, his abuſe of Gods ſeruants, his blaſphemies, his pride, vncleannes, vnlawfull games, or lawfull vnlawfully vſed, his ſabbath breaking, his ſwearing, his oppreſſion, his vſurie, or the like? We like Lot forwarne men of the euill to come; but men like Lots couſins and kinſmen, entertaine our words as a ieſt: we are as though we mocked; and ſo they ſit out the ſummons to their further danger: yea more then this, when the Lord thruſteth his fearefull iudgements into the eies and ſences of men as forerunners of this generall; men ſhut their eies and will not ſee the *brightneſſe* of them; nor the danger of ſinne by them; nor the ſpeciall anger of God bewraying it ſelfe and broken out in them; but ſtill liue as they did in the daies of Noah, and will lay none of theſe things to heart till it be too late.

II The ſecond thing whereby euery man muſt addreſſe himſelfe to this iudgement, is to vſe the beſt meanes that he may happily paſſe through it. And the only meanes is ſet downe by the Apoſtle, 1. Cor. 11. 31. *If we would iudge our ſelues, we ſhould not be iudged of the Lord.* Now this iudging of our ſelues before hand, ſtandeth in foure things.

Iudging of our ſelues aforehand ſtãdeth in 4. things.

1 Firſt in *arraigning* our ſelues before Gods iudgement ſeat; that is, when by ſerious conſideration we ſummon our ſelues before this Iudge to whom we are to be counteable. This is the *memento* that Salomon giueth the young man who is ſet vpon his pleaſure, *Remember that for all this thou muſt come to iudgement.* And if the young man muſt ſawce his pleaſures with this remembrance, much more the older had need as beeing in the ordinarie courſe of nature nearer it then they: ſome of the ancients haue ſo acquainted and accuſtomed their hearts to this meditation, that one of them profeſſeth of himſelfe that whereſoeuer hee was, or whatſoeuer hee was doing, hee thought hee heard alwaies this voice in his eares, *ariſe yee dead, and come vnto iudgement.*

2 Secondly, in *examining*

of our ſelues, and this is, when we ſearch and fanne our ſelues, when we ſift the ſecret corners of our hearts, and enquire narrowly, and without partiallitie, *What haue I done?* that looke as the Kings Attornie ſifteth out, and exaggerateth euery circumſtance of the crime againſt a Traytor at the barre, to make his offence as foule as can be; ſo ſhould we become the King of heauen his attournie againſt our ſelues; not leſſning or mincing, and much leſſe excuſing, hiding, or defending any ſinne: but labour to ſee our ſinne in euery circumſtance, and make it as vile as we can that our hearts may be convinced, and beaten downe in the ſence of our miſerie. For this purpoſe, lay thy life, and euery particular action of it to the law of God; that as a ſtraight line will ſhew thee all thy crookedneſſe and fetch thee in by ſuch circumſtances as whereby thou ſhalt not content thy ſelfe with a confeſſion in groſſe, that thou art a ſinner; but ſhalt confeſſe thy ſinne to be out of meaſure ſinnefull. But many a Chriſtian is like a deſperate bankerupt, who beeing afraid to looke into his reckonings, goeth on till hee be clapt vp in priſon; and at length they ſee there was no heauenly huſ-
3 bandrie in all this. Thirdly, *In confeſſing our ſinne*
Prov. 20. 13. *and pleading guiltie*: this is the couenant that
whereas *hee that hideth his ſinne, ſhall not proſper*;
hee that confeſſeth, ſhall find mercie; Pſal. 32.4.
Iob. 31. 33. *I ſaid I will confeſſe my iniquitie, and thou forgaueſt*
mee the puniſhment of my ſinne. It is too neere ioy-

ned to our natures, *to hide our ſinne with Adam,* and conceile it in our boſome; or elſe to ſumme vp all in a word without ſpeciall greefe for any ſpeciall ſinne, and herein they thinke they haue peace which is but vnfeelingneſſe. But thoſe that belong to God, he bringeth them to ſound humiliation, hee maketh them ſicke in ſmiting them, and ſetteth their ſinnes in order before them like a bill of parcells; to the breaking of their hearts, and the vtter acknowledgement of themſelues to be miſerable bankerupts. For this purpoſe he maketh their owne conſciences alſo to be iudges of their actions, pronouncing ſentence of guiltineſſe and death againſt themſelues: As Dauid, *Againſt thee, againſt thee haue I ſinned:* and againe, *I am the man:* and againe, *I haue done very fooliſhly, but theſe ſheepe what haue they done?* The penitent theefe thus iudgeth himſelfe, *we are righteouſly here:* To conclude this point, hee was neuer truly humbled, nor euer aright iudged himſelfe, that is more aſhamed to confeſſe, then to commit ſinne. 4 Fourthly, After pleading guiltie, in *pleading for pardon,* as for life and death: and as the poore malefactor condemned to die, cries for mercie, and all his hope and longing is for a pardon; euen ſo this is noted to be the practiſe of the Church, Hoſ. 14. 2.3. *Oh Iſrael returne vnto the Lord thy God, for thou haſt fallen by thine iniquitie: Take vnto you words, and turne to the Lord, and ſay vnto him, Take away all iniquitie, and receiue vs graciouſly.* And which of the

Saints haue not placed all their happineſſe in the pardon of ſinne; or haue not preferred the ſhining of Gods countenance vpon them, aboue all the outward happines that the earth affoardeth? Now in the ſeeking and ſuing for pardon, becauſe God will not heare him that regardeth wickedneſſe in his heart, for wicked Eſau ſhall find no repentance nor fauour with teares: therefore thou muſt forthwith ceaſe to doe euill as beeing aſhamed of it; and learne to doe well; laie lawes vpon thy ſelfe; be moſt ſeuere againſt thy ſelfe in the things wherein thou haſt diſpleaſed thy God; watch diligently ouer thoſe corruptions which haue moſt foyled thee: this is the way both to make and preſerue thy peace. Bring thy ſelfe then with feare and trembling before Gods righteous iudgement, accuſe thy ſelfe and bewaile thy ſinnes: be not aſhamed to confeſſe, but to commit them againe: be ſo farre from purpoſing any wickedneſſe in thy heart, as rather thou be ſtrongly armed with full purpoſe againſt it: And thus remembring thy ſinnes, God will forget them: thus writing them deepe in thine owne bookes, God will blot them out of his. Thus if thou hide them not, but caſt them out of thy heart and life, hee will hide them for euer, and caſt them vtterly out of his ſight: ſo that if thou canſt thus iudge thy ſelfe aforehand, thou ſhalt neuer be iudged of the Lord.

Verſ. 43. *To him giue all the Prophets witneſſe, that through his name, all that beleeue in him, ſhall* *receiue remiſſion of ſinnes.*

The Apoſtle Peter although he hath ſufficiently prooued whatſoeuer he hath formerly deliuered concerning the doctrine, and miracles, life and death, reſurrection and aſcention, and the comming of Chriſt againe vnto iudgement: yet as though no proofe could be too much; or as if he could not ſatisfie himſelfe in enforcing this holy doctrine, and binding it vpon the conſciences of his hearers; he ſhutteth vp his ſermon in this verſe with an other aſſured teſtimonie aboue all exception, drawn from all the Prophets; who all conſent and conſpire with the Apoſtles in all their doctrine concerning him: the ſumme and maine end of all which is, that through beleeuing in his name, the elect ſhould receiue remiſſion of ſinnes: which is the ſumme and effect of this verſe.

Where firſt may be asked, why doth the Apoſtle induce ſo many teſtimonies one in the necke of another? In the anſwer whereof we ſhall ſee, that none of them are needeleſſe or ſuperfluous. For, 1. all the points of Chriſtian religion are aboue and againſt corrupt nature; as appeareth in the heathen, who ſtill eſteemed the preaching of Chriſt *fooliſhneſſe:* and in the Athenians, who when they heard Paul preaching of the iudgment day, and Chriſts reſurrection from the dead, *they mocked him.* The hardened Iewes at this day, on whom the wrath of God is come to the vttermoſt, doe the like: and well it were for many, if profeſ-

Why the Apoſtle inferreth ſo many teſtimonies concerning Chriſt. Reaſons.

1

2. Cor.2.23.

Act.17.32.

ſed Chriſtians in the midſt of ſuch a light, made more reckoning of our painfull preaching of Chriſt, who teach the ſame points, then ſome of the former: which were they ſo ſlight matters as moſt account them, what neede they be ſo enforced? We are therefore hence fitly enformed, both to make more high account of ſuch great myſteries, which the ſpirit of God is ſo carefull to commend vnto vs, as alſo to bewayle the infidelitie of our hearts, that neede ſo much working vpon them to entertaine ſuch neceſſarie truthes as theſe bee.

2 2. Becauſe (although he was an Apoſtle) yet
would he ſhewe his care, that in all his ſermon he
taught nothing of his owne which the Prophets
had not formerly taught. Which teacheth all mi-
niſters much more to beware, leaſt in any of their
ſermons they broach ſuch doctrine, or bring in
ſuch ſtuffe, of which they cannot prooue the Pro-
phets and Apoſtles to be patrons and publiſhers:
For this was the commandement of the Apoſtles,
1. Tim. 1. 3. that we teach *no other doctrine*, neither contrary, nor
diuerſe from it; no priuate opinions, which are
the cauſes of ſciſmes and hereſies; nor vaine *con-
ceits or iangling, which breede queſtions*, *but no godly*
4 *edifying*. It was not onely their precept, but practiſe
alſo: as, Act. 26. 22. *Paul ſpake no other things then
thoſe which the Prophets and Moſes did ſay ſhould come:
to wit, that Chriſt ſhould ſuffer, and that he ſhould be the
firſt that ſhould riſe from the dead*: Nay, *the Lord of*

the holy Apoſtles; Ieſus Chriſt himſelfe preached no other doctrine; of whom it is ſaid, Luk. 24. 27. *that he beganne at Moſes, and all the Prophets*, and interpreted vnto them *in all the Scriptures, the things which were written of him:* ſhall the Sonne of God, who might haue made euery word he ſpake Scripture, tie himſelfe to the Scriptures, and make them the ground of all his ſermons; and ſhall not weake men who cannot without error depart an haire breadth from them, be carefull to containe all their doctrine within the limits of them? eſpecially ſeeing nothing elſe bindeth the conſcience of the hearer.

3. The Apoſtle knewe that this was a conuincing argument, if hee could perſwade his hearers that he did deliuer nothing but propheticall doctrine: for all men, Iewes and Gentiles were eaſily perſwaded, that Moſes, and the Prophets ſpake directly from God: yea, and the moſt blinded and wilfull Iewes at this day profeſſe, that if wee can prooue Chriſt the Meſſiah, from Moſes and the Prophets, they will beleeue in him: ſo as in great wiſedome did the Apoſtle adde this teſtimonie to all the former, knowing, that that is the onely ſound ground of teaching, when men can be perſwaded that what they heare is vttered from the mouth of God, as by this teſtimonie his hearers were. 3

Now in the verſe we haue three things to conſider of.

1. The generallity of this teſtimonie: that all *the Prophets beare witneſſe vnto him.*

2. The ſcope and ende of their witneſſe; that *men might beleeue in his name.*

3. The fruit of this beleefe; that beleeuers *might receiue remiſſion of ſinne.*

A proofe that all the Prophets witneſſe vnto Chriſt.

For the firſt, we will by a briefe induction make it appeare, that all the Prophets bare witneſſe vnto Chriſt: and then gather ſome obſeruations from it. To beginne with *Moſes*, who by Chriſt his owne confeſſion *writ of him.* In *Geneſis* the firſt thing after the creation and fall is the maine promiſe, *that the ſeede of the woman ſhould breake the ſerpents head: Exodus* ſetteth out Chriſt our *Paſſeouer: Leuiticus* in all thoſe ſacrifices pointeth out *Chriſt our ſacrifice: Numbers* ſetteth before our eyes Chriſt our braſen ſerpent lifted vp vpon the croſſe: *Deuteronomie* deſcribeth Chriſt our chiefe Prophet, whom whoſoeuer wil not heare, he muſt die the death: *Ieſhuah* beareth his name, and moſt liuely reſembleth him in ſlaying the enemies of Gods people, and bringing them into the promiſed land. The *Iudges* were all Sauiours and types of him. The booke of *Ruth* ſheweth the family whence he ſprung. *Samuel*, *Kings*, and *Chronicles*, his genealogie, and the verie perſons of whom he diſcended: eſpecially Dauid and Salomon, both eminent types of him. *Ezrah* and *Nehemiah* built the ſecond Temple into which hee was to enter, and ſo to become the glorie of it, as both Aggee

Ioh.5.46.

Deu.18.18.19 Act.3.21.

and Malachie foretold. *Iob knew that his redeemer liued, and that hee ſhould ſee him laſt on the earth.* *Dauid* in the *Pſalmes* acknowledged that the *ſtone which the builders refuſed was become the cheefe ſtone of the corner*; and expreſſeth the *pearcing of his hands and feete.* Salomon in the *Proverbs* deſcribeth his wiſedome and eternitie. In the *Canticles* his contract and eſpouſalls with the Church. *Iſay* is called the euangelical Prophet, then whom no Euangeliſt could more liuely expreſſe his perſon, his doctrine, his life, death, buriall, reſurrection, and aſcenſion: that hee ſeemeth rather to write an hiſtorie of ſomething paſt, then a prophecie of things to come. *Ieremie* plainely ſtileth him *the Lord of righteouſneſſe.* Ier.23. *Ezechiel* in all his darke ſhadowes figureth out the gouernment of Chriſt from point to point. *Daniel* reckoneth the very yeare and time when the Meſſiah ſhall be ſlaine; at the end of whoſe 70. weekes Chriſt was put to death. The ſmall Prophets teſtifie of him alſo with as ioynt conſent. 1. *Malachie* mentioneth with him his forerunner Iohn Baptiſt. 2. *Micha* deſcribeth the place of his birth, Micah.5.2. *And thou Bethlem of Ephrata art little among the thouſands of Iudah, yet out of thee ſhall hee come forth that ſhall be ruler in Iſrael; whoſe goings forth haue beene from the beginning, and from euerlaſting.* 3. *Zacharie* nameth the place of his education, which was Nazaret, Zach.6.12. *There muſt hee grow that muſt build the Temple of the Lord.* 4. *Hagge* propheſieth of his comming into his

Nahum.1.15. Temple and purging it. 5. *Nahum* wiſheth Iudah to *behold on the mountaines the feete of him that declareth and publiſheth peace*; which tydings none can bring but through Ieſus Christ the prince of peace. Obed. v. 21. 6. *Obediah* promiſeth to Iudah and Ieruſalem ſuch Sauiours as ſhould aduance and ſet vp the kingdome of the Meſſiah; *and ſo the kingdome ſhall be the Lords:* that is Chriſts, who ſhall raigne in his Church for euer; and of whoſe kingdome there ſhall be no end. 7. *Ionas* in his owne perſon preached his death, buriall, and reſurrection, in that hee was ſwallowed of the whale, and lay three daies in the bellie of it; and in the third day was Hoſ.13.14. caſt aliue on drie land. 8. *Hoſee* recordeth his triumph and victorie ouer death: *O death, I will be thy death; O graue, I will be thy deſtruction.* 9. *Abacuk* the ſending out of his bleſſed Goſpel into all the world by his Apoſtles; ſo as *all the earth ſhould be filled with the knowledge of God, as the waters couer the* Ioel.2.28. *ſea.* 10. *Ioel* foretelleth of his aſcention, and the Amos.9.11. *powring out of his ſpirit vpon all fleſh.* 11. *Amos* of the calling of the Gentiles, a fruit of that aſcenſion, which hee calleth the *raiſing of the tabernacle of David:* as Iames notably applieth it, Act. 15.16. 12. *Zephanie* ſhadoweth his ſecond comming to iudgement, and ſheweth what a fearefull and terrible day it ſhall bee to all the wicked of the earth. Thus haue we ſhortly ſeene all the Prophets witneſſing vnto the doctrine taught in this ſermon by our holy Apoſtle. And that the cheife aime and drift of all theſe Maſter builders was to lay this, the maine foundation of all our religion; that Ieſus Chriſt the Sonne of Marie, was the Sonne of God, the true Meſſias, the Lord of all, and the onely Sauiour and Redeemer of the world.

Conſent of the Church to any doctrine to be receiued with theſe cautions.

First note hence, what is the true conſent which
all teachers muſt ayme at in the deliuerie of any
doctrine vnto the people of God; namely, the conſent
of the Prophets and Apoſtles: it forceth not
a doctrine to be orthodoxe, or auncient, for a man
to ſay, all the Fathers are of this minde; which is
the Popiſh cry for all their hereſies: but to this doctrine
giue all the Prophets, and all the Apoſtles
witneſſe; and therefore it is ſound and perſwaſiue.
Yet we refuſe not, but challenge to the doctrine
which we teach, the conſent of the ancient church;
but with theſe cautions. 1. With the Primitiue 1
and Apoſtolicall Churches, which as they were
moſt auncient, ſo were they the pureſt. 2. With 2
the Churches which were after them fiue or ſixe
hundred yeares, ſo farre forth as they conſented in
doctrine and diſcipline with the former: for many
Popiſh errors are auncient, and the Apoſtle telleth
vs, that Antichriſt begun to worke in a myſterie
euen in their dayes. And ſome of the Fathers
were carried into ſome ſuperſtitions and errors,
and ſo, not eſpying the myſterie, helped vp
Antichriſt, whom they entended to hold downe.
3. The holy Ghoſt hath revealed euery doctrine 3

neceſſarie to ſaluation, more holily, more clearely and more eloquently then all the Fathers put together, who if they had any true wiſedome, had it from the Scriptures; to which we muſt ſtill hold our ſelues, both as the ground, as alſo the iudge of conſent. 4 4. If any Father or fathers, ſhall by a common error, by word or writing condemne any point of our doctrine without the authoritie of the Scriptures, we will willingly diſſent; neither doe we giue credance to any doctrine, becauſe the Fathers haue taught it, but becauſe that which they teach is founded in the writings of the Prophets and Apoſtles. 5 5. We cannot hold conſent to bee a note of the true Church, vnleſſe it be in the true doctrine: and therefore we iuſtly blame ſundrie of the learned Papiſts, who make *vnitie* a note of the Church, but make no mention of *veritie* at all: for the ſtrong man may hold all at peace and vnitie, whileſt Paul and Barnabas hauing the truth may be at oddes betweene themſelues. On which conditions, as we are able to iuſtifie our whole religion by antiquitie, and conſent of the moſt auntient Churches and Fathers, ſo alſo hath it beene and may be made as cleare as the light, that the doctrine of the Church of Rome, wherein they diſſent from vs, is a ſtranger, and noueltie, neuer knowne to the Prophets and Apoſtles, nor the pureſt Churches after them: neither had it euer that which they bragge of, the conſent of the auntient Fathers; neither doe they conſent in it among themſelues.

The force of cōſent wher-in it ſtandeth

Secondly, note hence what is the force and worke of conſent of the Church in doctrine, it is not to worke faith, for that is in the next words tied to the word and witneſſe of the Prophets and Apoſtles, which is called the word of faith, becauſe it is by Gods ordinance a meanes to worke that faith by which it ſelfe is beleeued: but to mooue the heart, and prepare the way to faith. For it cannot be that any ſpirituall grace, ſuch as faith is, can be wrought by any but ſupernaturall meanes: of which kind no outward teſtimonie, if it come backed with the voice of all the Churches in the world can be; for all this is but an humane witnes, ſimply and in it ſelfe conſidered. If they ſay the Churches teſtimonie is a diuine teſtimonie: I anſwer, ſo farre as it carrieth with it the agreement of the Scriptures, and holy Ghoſt ſpeaking therein, it may be ſaid to witneſſe a diuine truth. And thus in no other reſpect can the voice of the Church be called a diuine teſtimonie, then the preaching and writing of ſome other teacher in the Church, who deliuereth nothing but what is agreeable to the Scriptures. From this ground it followeth, that the doctrine of the Church of Rome is wicked and derogatorie to the glorie and maieſtie of the Scriptures, in that they ſtifly after conuiction auouch and maintaine, that the authoritie of the Scriptures depend vpon the teſtimonie of the Church, ſome of them blaſpemouſly ſaying, that they haue no more credit then Eſops fables, further then the Church giueth it vnto them: which is to ſay, that God muſt not be beleeued for himſelf: and as if the Kings word ſhould haue no credit or command, but from his guard.

In reading the Prophets thou muſt be led ſtill nearer vnto Chriſt.

3. Hence note, that in our reading of the Prophets, we muſt ſtill be led further vnto Chriſt; for as all the Scriptures, ſo the writings of the Prophets were reſerued for this purpoſe, and ſet apart by God to be the ordinarie outward ſtay and foundation of the faith of the Church. And if our Lord Ieſus himſelfe, whileſt hee was yet in the fleſh preſent with his Diſciples, did for the confirmation of their faith in his doctrine, life, death, and reſurrection, interpret vnto them the writings of the Prophets; how much more need haue we now in his bodily abſence, to reade with diligence theſe ſame writings, to helpe vs forward beeing ſo wauering and ſtaggering in our faith, and the attendant graces of it? And hereunto anſwereth that commandement, Ioh. 5. 39. *Search the Scriptures,* namely, Moſes, and the Prophets: that is, doe not only procure theſe writings to your ſelues, nor only reade perfunctorily; but diligently and ſtudiouſly ſearch to find out the cheife ſcope and matter conteined therein; which lyeth not in the cruſt or ſhel, but within, in the verie bowells of them: and this kernell himſelfe in the next words ſheweth to be himſelfe and *life eternall* through him. And why muſt we thus ſearch the Scriptures of the Prophets?

phets? himſelfe rendreth the reaſon, the very ground of our exhortation; *becauſe they teſtifie of mee.* This is the naturall ſcope of them, to bring men to the acknowledgement of the perſons, offices & benefits of Chriſt. Thou looſeſt all thy labour in ſearching the Scriptures, if thou ſearcheſt any thing but Chriſt; if thou haſt not and holdeſt him not in thine eye; if thou giueſt ouer ſearching before thou haſt met with him: and then thou haſt met with him in the Scriptures, not when thou hiſtorically knoweſt ſomething of him, which thou didſt not know before; nor when thou art able to diſcourſe, or diſpute of deepe points of diuinitie: but when *thou commeſt vnto him*, as the context ſheweth, when by the quickning of thy faith and repentance, thou laieſt faſter hold vpon him for life euerlaſting. Alas, how few ſearchers of the Scriptures thus ſearch them: to ſay nothing of them who ſearch them not at all, but caſt them aſide as refuſe wares; of whom we may renew the wofull complaint of Chriſt againſt the Iewes, who when hee had exhorted them to ſearch the Scriptures, preſently addeth, *But yee will not come to mee that yee might haue life*, Ioh. 5.40.

The ſecond point, is the ſcope of all the Prophets witneſſe: and this is to bring men to *beleeue in the name of* the Sonne of God; which is by *faith to receiue Chriſt*, as he hath deſcribed and propounded himſelfe in the word and promiſes of the Goſpel. For although the Apoſtle might ſooner haue ſaid, that *whoſoeuer beleeue in him*, yet he vſeth this phraſe rather of *beleeuing in his name*, thereby ſecretly to referre vs vnto the word of the Prophets and Apoſtles which teſtifie of no other name to be ſaued by but onely the name of the Lord Ieſus. For our better clearing of this point, we will conſider, 1. what this faith is. 2. the benefit of it. 3. the marks and ſignes of it. 4. the vſe.

Faith, what it is.

Firſt, what this faith is, *It is a ſupernaturall gift whereby euerie beleeuer apprehendeth and applyeth vnto himſelfe Chriſt and all his merits vnto ſaluation.* I ſay, it is a *gift*: nay the Scripture ſaith, that it is the *gift of God*, and it is giuen *you to beleeue as alſo to ſuffer:* And that it is *ſupernatural*, all the commandements we haue to beleeue plainly euince; for were it naturall we ſhould neede no commandement to doe it. Further, it is ſuch a gift, as whereby we apprehend *and apply vnto our ſelues Chriſt and all his merits:* for the verie nature of iuſtifying and ſauing faith ſtandeth in theſe two degrees. 1. In apprehenſion and receiuing of Chriſt: for to *beleeue and receiue Chriſt* are all one, Ioh. 1. 13. 2. In applying to ones ſelfe Chriſt and his merits particularly, which is not onely to know that Chriſt is God in himſelfe, and all other parts of truth neceſſarie to be beleeued; but a full perſwaſion of the mercie of God through Chriſt to belong vnto himſelfe in particular: ſo as he be able with Thomas to ſay, *My Lord, and my God*: not only confeſſing that Chriſt died for ſinners (which the very Deuils beleeue) but

Philip. 1. 29.

Opera naturalia non indigent præcepto.

but as Paul deſcribeth the true faith in the Sonne
of God by the proper ſpeach and voice of it, Gal.
2. 20. *Who died for mee, and gaue himſelfe for mee.*
Further, the deſcription reſtraining this grace to
beleeuers, giueth vs to vnderſtand, that *faith is not* 2.Theſſ.3.
of all, nor ſo common as men take it to be: not
euery one that can ſay, *I beleeue in God,* hath faith;
nor euery one that will boldly ſay, Chriſt is his Sa-
uiour, hath preſently ſauing faith. For, 1. The Faith is not
Prophet Iſay ſpeaketh of a number that *beleeued* of all.
not the Prophets *report,* and to *whom the arme of* 1
God was not reuealed. The Euangeliſts and the A- Iſa.53.1.
poſtles alſo complaine in their times how this pro-
phecie was accompliſhed, notwithſtanding they
heard the bleſſed word of truth from the mouth
of truth it ſelfe, and ſaw the wonderfull miracles
in the hands of Chriſt himſelfe, and his Apoſtles
for the confirmation of that truth. 2. The end of 2
faith, which is ſaluation, belongeth not to the
moſt, and therefore not faith it ſelfe the means: for
there are few which ſhall be ſaued. 3. The word, 3
the parent of faith, is wanting to many people;
and where it is ſo neglected by the moſt as grace
and Gods bleſſing is withdrawne from it: beſides,
that the vnfaithfulneſſe of teachers, and abun-
dance of iniquitie in all ſorts of men prouoketh
the Lord to reuenge with his fearefull ſtroke of
ſlowneſſe of heart to beleeue; that in the midſt of
meanes men ſhould wilfully periſh: now if there
be no ſeed-time, what fruit or harueſt of faith can

be expected. 4. The Scriptures not only denie true and ſauing faith to the reprobate, whoſe eies Iſa. 6. 9. the *Lord blindeth*, and whoſe *hearts hee hardneth*, 4 leaſt they ſhould ſee and beleeue; but impropriateth it to the elect, whence it is called the *faith of* Tit. 1. 1. *the elect:* To them whom God hath predeſtinated to life: *for ſo many as were ordained to life euerlaſting, beleeued*, Act. 13. 48. to the ſheepe of Chriſt, Ioh. 10. 16. *But yee beleeue not, for yee are not of my ſheepe:* to them that are regenerate by the holy Ghoſt; as 1. Ioh. 5. 1. *Whoſoeuer beleeueth that Ieſus is the Chriſt is borne of God.*

Laſtly, the deſcription addeth the finall cauſe of faith to be *ſalvation*, namely, in regard of beleeuers: for the maine end of all graces is the glorie of God: and ſo Abraham by beleeuing is ſaid to Rom. 4. 20. *giue glorie to God:* but the ſubordinate end of faith, is the ſaluation of the elect, and therefore is it called ſauing faith: Heb. 10. 39. we are not they εἰς περιποίησιν ψυχῆς. In ſalutem animæ Beza. which withdraw our ſelues vnto perdition, but we *follow faith to the conſervation of the ſoule:* 1. Pet. 1. 9. *Receiuing the end of your faith, euen the ſaluation of your ſoules.* Faith neuer quite loſt. And from hence followeth it, that ſauing faith can neuer be quite ſhaken out of the heart of him that once hath it; beeing, 1 1. but once giuen to the Saints, Iude 3. and a gift of which 2 God neuer repenteth him. 2. A gift flowing from Gods eternall election, as we haue ſhewed out of 3 Act. 13. 48. 3. A ſeed of God perpetually preſerued in the regenerate, who *ſinne not becauſe this* *ſeed of God remaineth in them*, 1. Ioh. 4.4. 4. It hath the promiſe of the Father, to be the *victorie that ouercommeth the world*: the interceſſion of the Sonne of God, that *it faile not*, Luk. 22. 32. and the confirmation of the holy ſpirit, who by it *ſealeth* vp, and giueth his *earneſt* into the hearts of beleeuers, 2. Cor. 1.22. ſo as vnleſſe the mightie power of the Father, Sonne, and holy Spirit vpholding it, can be ſhaken, it can neuer be by all the gates of hell ſo ſhaken out of the heart, but that the end of it ſhall be ſaluation; which could not be, if the elect did not euer abide in communion and fellowſhip with Chriſt. 4

Popiſh doctrine teacheth not true faith to this day.

From which deſcription of true iuſtifying faith, it is euident that Popiſh doctrine knoweth not, teacheth not, nor ſuffereth men to be taught the true doctrine of ſauing faith, becauſe it vtterly diſclaimeth the very eſſentiall forme of it, which is ſpeciall application of Chriſt and his merits, with affiance and reſting only on them vnto ſaluation; yea and more, they condemne this glorious worke of faith as a mortall ſinne, and ſtile it by the name of preſumption: and ſo, by Gods iuſt iudgement, they take vp ſuch a faith in ſtead of it, as is common, not onely to Heretikes and reprobates, but to the verie Deuils themſelues, who beleeue as much as Popiſh doctrine requireth to ſaluation, yea and more, they tremble alſo. For doe not they know and aſſent that there is one God; that all that is in the word of God is true and certaine; that all the Articles of the Creed are the true grounds of Chriſtian religion? and if you goe any further (excepting the thruſting in of generall councells and traditions which euery good Catholike muſt take in with the former) Popiſh faith leaueth you, and biddeth you farewell: and euen thoſe things which are abſolutely neceſſarie to ſaluation to be beleeued by ſauing faith (as that the Scriptures are Gods word, that the Articles of faith compriſed in the Creed of the Apoſtles are of vndoubted truth) they embrace only by hiſtoricall faith; by which yet was neuer man ſaued: for if euer man were, then might the Deuils alſo by the ſame faith. But iuſtifying faith is another manner of thing; it ſealeth not it ſelfe in the vnderſtanding only, as the former, but taketh vp the whole ſoule, euen the heart, will, and affections alſo, all which lay hold and cleaue vnto Chriſt for ſaluation. Neither is it a common and generall worke of the ſpirit vpon good and badde, as the former illumination and aſſent is; but a ſpeciall fauour and extraordinarie grace proper to the elect, as wee haue heard, and the ſtranger entreth not into this their ioy.

Fiue excellent fruits of ſauing faith.

I

Heb. 11 1.
Coloſ. 2. 7.

The ſecond point to be conſidered, is the benefit or excellent fruite of this grace. 1. It is the firſt ſtone to be laid in the building of a Chriſtian, and therefore called a *ſubſtance* and *foundation:* and the Coloſſians are ſaid to be *rooted,* and *built,* and *ſtabliſhed in the faith:* this is that rocky foundation which ſhal beare vp the houſe againſt all winds and weathers. It is the firſt worke of change in the heart, and the firſt difference betweene man and man, when God *by faith purifieth the heart.* It is the foundation of all obedience; for whatſoeuer *is not of faith, is ſinne.* It is the roote of all Gods worſhip, for till we beleeue in God, we can neither truſt, nor hope, nor loue, nor pray, nor performe any other part of his ſeruice truely or acceptably. It is the mother of all good workes: the word is the ſeede of them, which faith conceiueth and digeſteth, and ſo bringeth forth commanded and commended actions. Generall faith knoweth the worke to be good in the kind of it, and ſpeciall iuſtifying faith beginneth it, and maketh it good in the perſon, and endeuour of the doer; and layeth hold vpon Chriſt to couer the defects of it. Hence is it, that often in the Scriptures we reade it to bee the firſt commandement giuen by *Chriſt* and his Apoſtles, to ſuch as were deſirous to know the way of life, and how they might pleaſe God. The Iewes come to our Sauiour, and aske him, what they might doe to *worke the workes of God?* and Chriſt beginning here, telleth them, that *this is the worke of God, that they beleeue in him whome hee hath ſent.* And, 1.Ioh.3.23. *This is his commandement, that we beleeue in the name of his Sonne Ieſus Chriſt, and loue one another:* for we cannot performe any worke of loue before we beleeue. In one word, faith is the verie ſoule of all obedience, without which, the

Act.15.

Ioh.6.28,29

moſt ſightly and glorious actions; be it of almes, prayer, preaching, hearing, worſhip, or miracles themſelues, all are but verie corpſes and carkaſes of good workes dead and liueles.

2 Secondly, faith exalteth it ſelfe aboue all other graces, not onely in the excellent obiect of it, which is Chriſt and ſaluation; but alſo in the excellent worke of it aboue them all, notwithſtanding they all haue their ſpeciall excellencies: it eſpouſeth vs vnto Ieſus Chriſt, and in theſe eſpouſalls and contract for the preſent, it aſſureth vs of our mariage with him hereafter. And beeing the Ioh. 3 16. *condition of the new couenant of life,* it tieth God himſelfe vnto vs; who is not further bound to any man, then he is a beleeuer. True it is that *loue* placeth it ſelfe vpon Chriſt, but it is after faith, for hee muſt be apprehended before he be loued. *Hope* waiteth for ſaluation, but faith firſt beleeueth it. *Truſt* leaneth vpon the promiſes, but faith firſt laieth hold on Chriſt the author and accompliſher of them. 1. Cor. 13. And though the Apoſtle ſay, that of *faith, hope, and loue, loue is the cheifeſt,* himſelfe interpreteth it to be in reſpect of durance and continuance, but not in reſpect of our iuſtification, or acceptation with God. Loue indeed ſuruiueth and laſteth longeſt; for our ſight of God as hee is ſhall vaniſh faith; but yet faith is before it, and the mother of it.

Thirdly, ſauing faith is a liuing thing, and maketh a man to liue by it: It purgeth his owne dwelling by purifying the heart & conſcience, it reneweth the ſpirit and mind, it quickneth to all good duties: for it beeing an inſtrument to vnite vnto Chriſt, by it as by a bond of vnion, wee receiue from him our head, life, and power to mooue and ſtirre in Chriſtian duties: yea, it ſo gouerneth the whole life, that we henceforth liue not, but Chriſt liueth in vs. In our buſines and labour, it maketh men diligent in the worke, but leaue the ſucceſſe to God. In temporall wants, it ſaith with Abraham, *God will prouide* at leaſt *in the mountaine*: it careth not ſo much for bread, as the ſtaffe of it: if it haue meanes, it bleſſeth God, and vſeth them; but truſteth not in them: if it haue them not, it reſteth on God, but vſeth no vnlawfull courſes for them. In afflictions it ſtabliſheth the heart with aſſurãce of a good iſſue, and ſtill waiteth the Lords leaſure without making haſt. In temptations it goeth againſt ſence and feeling, and reſteth vpon the naked promiſe: yea, when it can ſcarſe apprehend any thing but wrath, it will vphold the heart, and reare it, euen when God ſeemeth to kill him to truſt in his mercie. In the vſe of things ſpirituall, as the word, Sacraments, prayer, and other holy means, onely faith draweth vertue from Chriſt; and all of them are vnprofitable, further then they are mingled with faith. In the vſe of temporall, it is faith that weaneth the heart, and keepeth it that earthly cares choake it not, earthly pleaſures poſſeſſe it not, and earthly comforts oppreſſe it not: but it holdeth the mind heauenly in the midſt of earthly buſines,

& ſuffreth it not to loue pleaſures more then God, nor to enioy any comfort of the creature aboue, or againſt the comforts of God and his word, whom they acknowledge the verie life of their liues, and the ſoule of their ſoules and bodies here and for euer. Thus is faith euerie where diffuſed; if wee walke, *we walke by faith:* if we liue, we *liue by faith in the Sonne of God:* if we ſtand, *we ſtand by faith*: if we die, *wee muſt die in faith*, as the Patriarks did, Hebr. 11. 13.

4 4. This excellent grace only fenceth againſt temptation, quieteth the diſtreſſed ſoule, and keepeth it from ſinking, as once it did Peter, Matth. 14. 29. This is the only ſheild which quencheth all the *firie darts of the Deuill*, Eph. *6.* 1*6*. and, 1. Pet. 5. *9*. Your adverſarie the Deuil goeth about like a roaring lyon, whome reſiſt ſtedfaſt in the faith. This is the victorie alſo that *ouercommeth the world, euen our faith*, 1. Ioh. 5. 4. This the conqueſt ouer the luſts of our *owne fleſh*, 1. Theſſ. 5. 8. *be ſober, and put on the breſtplate of faith.* Againe, as it moundeth and fenſeth, ſo it ſtilleth the heart diſquieted and diſtreſſed, when it ſeeth it ſelfe beſet with ſpirituall wickedneſſes, and luſts, and euen almoſt drowned in the gulfs of ſinnefull and earthly courſes. Therefore the poore Iaylor that could not tell what to doe with himſelfe, that of an vnhappie man now readie to kill himſelfe, he might become happie, and an heire of ſaluation, was ſent no where elſe by the Apoſtle, but to the do-

ctrine and practiſe of this grace of faith. This only reſolueth fully the queſtion, *Oh, what ſhall I doe to be ſaued? Beleeue in the Lord Ieſus, and thou ſhalt be ſaued:* hee getteth no other anſwer of Paul, becauſe hee well knew, that no other would haue anſwered his queſtion, nor ſetled his conſcience now touched with ſence of his ſinne. If hee had ſent him to the word, that could haue done him no good, if hee did not *mingle it with faith.* If to his prayers, only the *prayer of faith* is auaileable. Iam.5.15. If to the Sacraments, *they muſt be ſeales of faith,* or Rom.4.11. elſe doe no more good then ſeales ſet to blankes. If to a good life, it muſt be the life of faith, which the *iuſt muſt liue by.* If to the Church to ioyne himſelfe to that, hee muſt himſelfe be firſt of *the houſhold of faith.* Nay more, if to Chriſt himſelfe: Gal.6.10. if hee carrie not faith with him, hee is after a ſort diſabled from doing him any good. As hee could doe no great workes in Capernaum, *becauſe of their* Mar.6. *vnbeleefe:* only thy faith in the Sonne of God, is the beginning, and accompliſhment of thy happineſſe. Adde hereunto, that it not only remoueth diſcomfort, but bringeth with it all the ſound ioy and comfort of our liues; whence it is that Chriſtian ioy is called, *ioy of faith:* and all the Sonnes Philip.1.25. of faithfull Abraham tread in their Fathers ſtepps, Ioh.8.56. who ſaw the day of Chriſt and reioyſed; becauſe God hath not only reſerued mercie for vs, but by the faith which his ſpirit worketh in our hearts, he letteth vs know, yea and taſt what hee hath done for vs : ſo as hence haue we peace with God, and with our owne hearts, boldneſſe in prayer, and not patience only, but ioy in ſorrow : thus giue a man faith once, and ſinne flieth before him, bands of temptations are diſcomfited, afflictions diſmay him not, death and deadly things are diſarmed vnto him : faith hath gotten, and holdeth Chriſt his victorie, his ſtrength, his life; yea, whileſt hee walketh in a thouſand deaths, the faith of his heart hath filled his ſoule with that heauenly and ſpirituall ioy which all the world cannot giue, neither can it take away.

Rom. 5. 2.

Coloſ. 2. 12.

2. Theſſ. 2. 13.

5 Laſtly, by this worthy grace of faith, we are not only *brought into the grace* by which we ſtand, receiue increaſe of it through the communion of Chriſt his death and reſurrection, as alſo the inhabitation of the ſpirit in our hearts; but alſo we are fitted vnto our glorie : for faith *aſſureth* euery beleeuer of his ſaluation; and euery beleeuer is kept *by the power of God through faith vnto ſaluation, which is prepared to be ſhewed in the laſt time*, 1. Pet. 1. 5.

A beleeuer may know he hath faith by foure markes or notes.

Thirdly, ſeeing that this is ſo ſpeciall a grace of God beſtowed but on a few, it is worth inquirie, by what touchſtone a man may know the ſoundneſſe of his faith, and that it is much more precious then gold : And therefore that a man may not be deceiued in a matter of ſuch moment as this is; the Scriptures haue furniſhed vs with ſuch markes and notes, as ſuch, who will vſe diligence in laying their faith thereunto, ſhall certainely know the truth or vnſoundneſſe of it: for elſe why ſhould we be commanded to *prooue our ſelues whether we be in the faith or no,* vnleſſe the beleeuer know that he doth beleeue? Againe, who be they that know not that Chriſt is in them, but reprobates? and can Chriſt liue in any man, and be not know it at one time or other, and be able to ſay with Paul, *I liue not henceforth, but Chriſt liueth in mee?* and, *I know whom I haue beleeued?* Which if any ſay Paul might know, beeing an Apoſtle, and hauing a reuelation, which ordinarie men haue not, the ſame Apoſtle anſwereth it, 1. Cor. 2. 12. when hee ioyneth with himſelfe all beleeuers, *we haue not receiued the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are giuen vs of God.* Now whoſoeuer haue receiued this ſpirit, want not this reuelation: who if hee reueale vnto vs any thing that is giuen vs of God, then would hee not neglect the greateſt gift that euer was giuen vs, euen Chriſt himſelfe, and life eternall through his name.

2. Cor. 13. 5.

2. Tim. 1. 12.

The firſt marke of ſound faith, is the ſeat and dwelling of it: and that is an humbled ſoule that longeth and almoſt fainteth for Gods mercie in Chriſt: that not feeling faith, can bitterly complaine for want of it: that ſtriueth againſt doubting becauſe God hath commanded to beleeue: that endauoreth to aſſent to the promiſe touching forgiueneſſe of ſinne, with purpoſe to ſinne no more;

1. The ſeate of it an humbled ſoule.

this holy ſeede is ſowne in no other ground but
this.

II. The eſſentiall properties of it, 3 The ſecond marke, are the eſſentiall properties
of ſound faith: and they are three in number. 1.
1 It is moſt pliable to the word, of which it is be-
gotten: the Iayler as ſoone as hee was conuerted,
would but know of the Apoſtles what hee might
doe: it will except againſt nothing that the word
enioyneth; it will picke no quarrells; but with
Abraham, riſeth early to obey God, when if hee
had reaſoned with fleſh and blood, hee could haue
excepted many things, which all the wiſedome of
Rom.4.19. fleſh could neuer haue anſwered. This is that the
Apoſtle aſcribeth vnto it, that it *eſtabliſheth the
whole law*; yea the whole word of God, the Law
and Goſpel, by prouoking to cheerefull indeauour
2 in the obedience of them both. 2. Sound faith
ὑποστασις being a *ſubſiſtance*, it enableth a man to ſtand vnder
a great burden, and not be cruſht, Pſal. 46. 2.
Therefore we will not feare, though the earth be mooued,
Iob will not let his hold goe, if the Lord ſhould
ſmite off his hand; yea if hee kill him, hee will
truſt ſtill: it reſteth vpon Gods arme, and truth in
all eſtates; in life and death: whereas euery croſſe
puffe of winde of temptation or affliction, vn-
3 ſetleth, yea, and ſinketh the vnbeleeuer. 3. It bee-
ing a ſubſiſtance of things not ſeene, it careth not
how little it ſee; the leſſe it ſeeth, the more it be-
leeueth, and the leſſe it ſeeth of men and meanes,
the more it ſeeth of God. It ſeeth an Almightie

promiſer, who can doe what he will. It ſeeth him that is true of his word, who *cannot lie*, and who 2.Cor.6.18. cannot but doe what he hath ſaid. It ſeeth a mercifull and louing Sauiour, *whoſe eyes are vpon them that truſt in his mercie:* Pſal.33.18. and ſeeing theſe, it ſeeth enough. Beſides, it eſtrangeth the heart from the world which it ſeeth, and ſeeketh an vnſeene countrie. Abraham, Iſaac, and Iacob, acknowledged Heb.11.13.15 themſelues rather ſtrangers in this world then inhabitants, and that they came into it rather to ſee it, and goe through it, then dwell or ſet vp their reſt in it. It weigneth the heart from the things belowe, as the woman at the well once meeting with Chriſt, ſhe forgetteth her waterpot. What careth Zacheus for halfe his goods, yea, or all, whē Chriſt once becommeth his gheſt, and bringeth ſaluation to his houſe. And on the contrarie, it ſendeth vp the heart to thoſe treaſures which the eye of fleſh cannot ſee, but are reſerued to the ſeekers of the countrie where they are. And theſe are the three worthy properties, whereby the naturalneſſe, and ſoundneſſe of it may be diſcerned of ſuch as are willing to try the ſame.

III. The honourable attendants and companions of it, 4.

The third marke or note of true iuſtifying faith, is by the attendants and companions of it: for this beeing as Queene among the vertues, goeth not alone, but with all the traine of vertues, as hand maids attending vpon her. The cheife of them, are theſe fowre, 1. A true *knowledge* of the word of God, acknowledging it in part and in whole to 1

be the truth of God, and that himſelfe is ſtraitly
bound to beleeue and embrace the ſame, and that
he hath a ſpeciall part in the promiſe of grace and
life by Chriſt, in which grace he reſteth himſelfe,
daily growing vp in the certaintie and aſſurance of
2 his ſalvation. 2. A ſound *ioy* of the heart, which
the Apoſtle Peter calleth *vnſpeakeable, and glorious*;
breaking out into thankefull praiſes, in that the
Lord hath begunne his happineſſe, by making
Chriſt his wiſedome, righteouſneſſe, ſanctification, and
redemption. The poore, blind, and lame perſons,
of whom wee reade in the Goſpel, neuer leaped
more ioyfully when they had met with Chriſt, and
had their eyes opened, and their limbs reſtored by
him, thē he that hath met with him, & receiued him
into his heart; to enlighten him, to quicken him,
and to heale him of all his infirmities. How gladly
did Zacheus receiue Chriſt? with what *ioy of*
Matth.13.44. *heart findeth* any man the hidden pearle? how did
Act. 8. the Enuch conuerted goe away *reioycing*? And all
this is, becauſe they can valew ſuch a commoditie
as this is, which they ſee God hath made their
owne: for if they either knew it not, or not to bee
theirs, they could not thus ioy in it. 3. Chriſtian
3 *hope* is another handmaid of faith: for ſo the Apoſtle
teacheth, Rom.5.2. *beeing iuſtified by faith, wee*
haue peace --- &c. we reioyce vnder the hope of the glorie of God. For this is the ſpeciall worke of hope,
to wait for, and reioyce in the expectation of the
glorious appearing of the Lord Ieſus. And hence

is it, that whereas vnbeleeuers are glewed to the earth, and cannot thinke of heauen, but either with ſorrowe, or a formall and falſe ioy (and what meruaile is it, that thoſe who haue no better ſhould ſet their hearts vpon the worſe) beleeuers haue preſerued in them a willingnes to leaue this world, and to be with Chriſt, which is beſt of all: yea, ſo ſweete is their preſent taſt of Chriſt, through faith and hope, that they are vnquiet till they bee filled with the fruition of his fullneſſe; being often in his abſence ſicke of loue, and pine away till they bee with him whom their ſoule loueth. 4. An aſſured 4 *truſt* relying vpon God, beleeuing his word of promiſe to raiſe and feede the heart, of threatning to ſhake it, and caſt it downe, and ſubmitting it ſelfe to the counſell and good pleaſure of God: becauſe his faith hath let him ſee the truth, the wiſedome, the equitie and righteouſneſſe of all theſe. Such a mans heart ſetteth nothing aboue God in proſperitie: it diſtruſteth not but hath God for his God in aduerſitie: it endeauoureth in all things to walke with God: it is a ſweete vſher and diſpoſer of the whole life, ſo as it is moſt obedient to the word, and moſt full of comfort and ſweetnes to it ſelfe.

IIII. The infallible fruits of it. 4.

The fourth marke or note of true faith, is taken from the infallible fruits, and effects of it, which are many, I will onely note fowre of the principall. 1 Firſt, it frameth and fitteth the owne habitation, it *purifieth the heart*, it ſuffereth not vncleane Act. 15.

thoughts, vnlawfull luſts, or wandring motions to harbour there: it guideth the affections of loue, hatred, ioy, ſorrowe, and the reſt; that a man loue nothing more, or ſo much, as God and his image: he hateth not mens perſons but their ſinnes, & no mans ſinne ſo much as his owne: he reioyceth in nothing ſo much as in doing the will of God; this is as his meat and drinke: he ſorroweh for nothing in the world ſo much as for offending ſo good and patient a God. This pure heart alſo guideth the words with wiſedome, and maketh it his chiefe ſtudie how to preſerue with faith, *good conſcience* in euery thing. Act.24.16.

2 Secondly, *faith worketh by loue*, Gal.5.6. both towards God, and towards man: towards him that begate, and him that is begotten, yea, and him that is yet not begotten. This loue of God expreſſeth it ſelfe, 1. in much thankefulneſſe vnto him, who hath loued vs firſt; who hath giuen ſo much, euen his Sonne, and all things with him pertaining to life and godlineſſe: who hath forgiuen vs ſo much, and to whom many ſinnes are forgiuen, they muſt loue much: who hath done ſo great things for vs, by becomming our portion, our treaſure, and our cheife good. 2. In ſhame for our vnkindneſſe vnto him, both before, and euen ſince we knewe this his loue in Chriſt, and haue beene acquainted with his wayes; taking vp with ſhame in our faces, ſorrowe into our hearts for the ſinnes of our youth, and of our age: againſt the lawe the

Our loue of God expreſſed in 3. things.
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rule of righteouſneſſe; but eſpecially againſt the glorious Goſpel, which of all other are leaſt obſerued. 3. In deſire of that bleſſed fellowſhip of his, when and where we may neuer ſinne againſt him any more: accounting one day within his holy of holies, better then a thouſand beſides: and much more to be *euer with the Lord,* and to enioy the pleaſures at his right hand for euermore, to be at *home with him*, and ſit downe with Abraham, Iſaac, and Iacob, yea with Ieſus Chriſt himſelfe, ſhould make vs grone in our ſoules, and ſay with Dauid, *Oh, when ſhall I appeare in this thy preſence?* The Spirit ſaith, come, and the Spouſe ſaith, come. Euen ſo, come Lord Ieſus, come quickly. 3

The loue of men by which faith worketh, diſcouereth it ſelfe not only in iuſt dealing with them as we would be dealt by; which many ciuill men, endued only with ciuill righteouſneſſe, haue excelled in; not only in mercifull diſtribution of outward comforts for the releeuing of the bodies of our brethren, yea and of our enemies; which hardlier goeth downe with the vnconuerted then the former: but alſo in ſhewing moſt loue vnto their ſoules, in helping forward their conuerſion and ſaluation. For ſo ſoone as any man is conuerted, hee will ſtrengthen the brethren. Faith, whereſoeuer it liueth, it loueth, and loue beeing an hand giuing out, mooueth men conuerted to counſell, exhort, rebuke, admoniſh, comfort, pray, and waite when God will giue vnto others the grace of repentance. As ſoone as Andrew was called, hee bringeth his brother Simon to Chriſt. No ſooner had Chriſt found Phillip, but Phillip finding Nathaniel, hee bringeth him to Chriſt. The woman at the well no ſooner heareth that Chriſt was the Meſſiah, but ſhee bringeth all the citie. In finding this treaſure, the Chriſtian cannot hide his ioy; neither can any mans ioy be ſo full, vnleſſe hee with others *reioyce together*. For it is not here as in earthly things, which the more they are communicated, the more are they diminiſhed, and euery mans ſhare is the leſſe; but heauenly things are by communication the more increaſed; for we reade not of any man that laid out his tallent, but to increaſe: and as the light of the ſunne is neuer a whit impaired by communicating it ſelfe to the whole world; or as hee that lighteth one candle of another, diminiſheth not in either, but increaſeth the light; ſo is it in the light of the Sonne of righteouſneſſe much more, and in the kindling of theſe heauenly ſparkles, whoſe propertie is to diffuſe themſelues as fire, & the further they ſpread, the greater and brighter is the flame.

3 The third fruit or effect of faith, is an vndaunted confeſſion of it: Rom. 10. 10. *With the heart we beleeue to iuſtification, and with the mouth we confeſſe to ſaluation.* For where faith is in the heart, it will be alſo in the mouth. The ſpirit of faith, and the ſpeach of faith are vndeuided: as, 2. Cor. 4. 13.

And becauſe we haue the ſame ſpirit of faith, according to that which was written: I beleeued, and therefore I ſpake, *euen ſo we beleeue,* and therefore alſo we ſpeake. Now there be three actions of faith which helpe forward this free confeſſion. 1. It maketh a man bold in a good cauſe, Act. 5. 29. Peter beeing full of faith, with a bold ſpirit told the Counſell that had the power of life and death in their hands, and himſelfe in their power, *we ought rather to obey God then you.* 2. Faith keepeth a man in a preparedneſſe to ſuffer by leading him along in the deniall of himſelfe; and hereof we haue a notable example in Paul, Act. 21. 13. who profeſſed how *readie* hee was, *not only to be bound, but to die alſo at Ieruſalem,* if God called him thereunto. 3. It worketh ioy, yea much reioyſing in the heart, in the ſuffring for Chriſt and a good cauſe: Rom. 5. 3. after the Apoſtle had laid downe the iuſtification of faith as a ground, hee ſaith, that *we then reioyce in tribulation:* and that they did ſo indeed is plaine, Act. 5. 41. *They departed from the Counſell, reioyſing that they were counted worthy to ſuffer rebuke for his name:* hence could they ſing Pſalmes at midnight in the dungeon, and fetters: and hence could the Martyrs embrace the fire, kiſſe the ſtake, and teſtifie ſuch ioy in the flames, as all men might acknowledge the truth of the ſpeach of our Sauiour, *Your ioy ſhall no man take away from you;* no Tyrant, no tormentor, nor any kind of torment.

The fourth and laſt fruit or worke of faith is, that whereſoeuer ſound faith is, it is moſt diligent in preſeruing, yea and increaſing of it ſelfe. The moſt couetous man is not more complaining nor gathering then the beleeuer, who is euer complaining of want of faith, or of the weakneſſe of it; and knowing the want of it to be ſo dangerous and hurtfull, as without which hee wanteth Chriſt himſelfe; as alſo that the weakneſſe of it depriueth him of much comfort, and many good things; for a man of weake eſtate muſt needs want many rich commodities and ſweete comforts which the wealthy enioy in abundance. Therefore hee vſeth all good meanes to encreaſe his ſtocke: as, 1. Hee is much in hearing, reading, and meditating in the word, becauſe hee knoweth, *faith commeth by hearing:* and euery thing is preſerued and nouriſhed by that whereof it is begotten. 2. Hee is much in godly talke and Chriſtian conference, by which as the fire by the bellowes, ſo is the grace of God blowne, and ſtirred vp in him. 3. Becauſe hee ſeeth how without prayer, both his owne, but eſpecially Chriſts his faith is as readie to faile as Peters was: hee is much in prayer, and with the Father of the child, crieth with teares often, *Lord I beleeue, helpe my vnbeleefe:* and with the Diſciples, *Lord increaſe our faith.* And theſe are the markes by which the ſoundneſſe and currence of faith, as by a touchſtone may be tried, and diſtinguiſhed from all that falſe and counterfeit faith which is ſo

Mar 9.24.

Meanes to encreaſe the ſtocke of faith.

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Luk.22.32.
Mar 9.24.
Luk.17.5.

ſtirring in the world, and whereby moſt men are lamentably deceiued.

The vſe of this doctrine is, 1. to ſtirre vp men to examine, and by theſe notes to prooue themſelues, whether they are in the faith or no, to try their faith of what kind it is, leaſt in the ende they finde that they haue leaned vpon a ſtaffe of reede. By which examination, I feare it will bee too euidently ſeene, that theſe are the laſt dayes wherein the Sonne of man ſhall come, and ſcarcely finde faith vpon the face of the earth. Sure it is, that the common faith of men is neither thus, 1. founded, 2. nor qualified, 3. nor attended, 4. nor thus fruitfull: as will briefly appeare in the particulars. Firſt, euery man ſaith hee hath faith; but whence had hee it: it was neuer begotten by the word, he neuer cared for that, that was euer as a ſixt finger and ſuperfluitie vnto him. It was neuer founded in repentance, nor dwelleth with humilitie; for moſt men neuer ſaw change in themſelues, they haue loued God, and beleeued in Chriſt euer ſince they can remember. It was neuer cheriſhed with the duties of prayer and invocation, they could neuer pray in all their liues except after the miniſter, or by ſet formes, but the ſpirit of prayer neuer dwelt there. It was neuer cōflicted with vnbeleefe, they wonder what that ſhould be, or that any man ſhould not euer beleeue: ſo as indeed here is no character of the faith of the elect; and nothing all this while but a voice and verie carkaſe of

The moſt common faith of men is not thus qualified.

1

faith.

2 2. Others ſay they beleeue, and bragge of a ſauing faith in Chriſt, but they feede a bare fancie: for they could neuer beleeue God for leſſer things: they want the faith of Gods prouidence euen for meate and drinke, which is apparant in that they can vſe wicked & vnwarrantable meanes for them: their ſtrong faith they bragge of, waiteth not for Gods prouiſion, but will ſhift for it ſelfe by hooke and by crooke: it holdeth not thē heart to patient bearing of the croſſe, but flingeth out in diſtempers: it putteth not forth in inferiour buſineſſes, to giue directions to the particular actions of life: and therefore ſeeing this faith faileth in leſſer and ſmaller things, how can it be found in the greateſt of all?

3 3. Others boaſt of a ſound faith, which were it ſo, it would lay hold vpon the promiſe, and beleeue for themſelues and their ſeed; but this it doth not: for many who for themſelues would reſt in the prouidence of God, vpon the good and warrantable meanes, will yet endanger themſelues for their children. And hence is it that many who haue liued conſcionably in ſingle eſtate, haue remitted much of their care and feare in their married condition, and come ſhort of their former vprightneſſe; and why is this elſe, but that they conceiue not the Lord to be *all-ſufficient* for them and theirs. Gen. 17. 1.

4 4. Others there be that challendge as ſound a

faith as any, but neuer priſe ſuch a pearle as it is: can a man haue ſuch a commoditie, but he ſhall valew it according to the worth? but theſe thinke themſelues neuer the richer for it: they haue more ſenſe and ioy in the ſmalleſt, and moſt trifling earthly profit, then that Chriſt is become their gaine, which although they profeſſe, yet this vndervaluing of him in their hearts, giueth their tongues the lie. Beſides, if they did eſteeme of faith indeede, they would profeſſe it boldly, and confeſſe it to all the world, whereas they are aſhamed of Chriſt before men, and caſt themſelues into the night with Nicodemus, as fearing leaſt if they ſhould come to Chriſt by day, men would ſee them, whoſe praiſe they loue aboue the praiſe of God; and whoſe reproach they feare aboue the rebuke of the Almightie. But how vnlike is this to the faith of the Saints, whereby they could eſteeme the *rebukes of Chriſt, aboue the treaſures of Egypt.* And further, were it ſo they made reckoning of their faith, they would much more care for the end of it; for ſound faith carrieth the heart euen in the conſtant wayting and wiſhing for Chriſts appearance; but theſe rather feare it then hope it. Now what a faith is that which neuer careth to come to the ende of it, that faine would ſtill be pitching vpon earth, ſaying with Peter when he wiſt not what he ſaid, *It is good beeing here:* Is this faith an euidence of *things not ſeene?* or doth it *looke at things within the vaile?*

5 5. Another ſort would be loath to be otherwiſe accounted, but true beleeuers; and yet their faith worketh no chãge in thẽ;how their hearts are purified,witnes the vncleannes,enuy,drunkennes, oathes, iniuſtice, couetouſneſſe, contempt of the miniſterie, profanations of the ſabbaths of God in themſelues and theirs: theſe and the like proceede from within;and by the wares in the ſhop any man may know how the warehouſe is ſtored. And as this faith purgeth not the naſtie corners of the heart, no more doth it the mouth, but that venteth according to the abundant fouleneſſe of the heart,and is filled with vnlceane,vnſauourie,or vnfruitfull ſpeaches. Further, as they were at firſt enemies to God,and goodnes;ſo they abide ſtill and are no changelings. Here is no faith working by loue, neither to *God*; for they will doe nothing for him, will be at no coſts or paines for him: and as little will they ſuffer for his ſake, not a reproachfull word; much leſſe will they reioyce in ſuffring: neither to *Gods* children, theſe can they pinch and diſgrace, whereas loued they him that begat, they would loue thoſe that are begotten of him. As for helping others to heauen, they are ſo farre from it, as that if any will caſt an eye that way, they can tell what he is preſently, and they would be loath to be ſuch an hypocrite, or preciſe foole as hee is. To conclude, although true faith is moſt induſtrious in the meanes of preſeruing and increaſing it ſelfe, theſe men hold their wont: enemies to the

word were they, and ſo are they ſtill, they neglect the meanes, and abſent themſelues from the Miniſtrie; and can no more beleeue then Thomas, who was abſent when Chriſt came and ſhewed himſelfe to the reſt of the Diſciples: and that which they do heare, they mingle not with faith, and ſo it becommeth vnprofitable. The Lyon roareth, they feare not in their hearts, becauſe they apply not the threats of the law againſt their own ſinnes. The Goſpel propoundeth promiſes of life and ſaluation, but they truſt God no further then they ſee him; they reioyſe no more in them then they can in another mans mony or evidences; they pray not to be taught of God, nor heare to be increaſed in faith; nor meditate nor conferre of the things they heare, further to edifie themſelues and others in their moſt holy faith. Now will theſe fruits ſtand with faith? or if they will not, is faith ſo common as men pretend? but I hope I haue a little helped many a man to ſee by this application, how that his gold is turned into copper, and his faith but into a dreame and fancie.

Ioh.20.24.

Vſe. 2. This doctrine teacheth euery man to labour for the truth of this grace as earneſtly as for ſaluation it ſelfe: for this is the ſcope of all the Prophets to bring men, not ſo much to faith, as to the end of faith through the Meſſiah, which is ſaluation. And hence is it that faith is ſaid to *ſaue*; *beleeue and thou ſhalt be ſaued:* and in many places and phraſes beſides, the Lord aſcribeth that to the in-

Labour for the truth of faith as earneſtly as for ſaluation.

ſtrument which belongeth to himſelfe the principall efficient. 1. Both to ſhew the excellencie of the grace in it ſelfe, in that it comprehendeth ſuch an excellent obiect as Chriſt, heauen, and happineſſe which are infinite; and holdeth ſuch great things beeing abſent as preſent in the hand of it. 2. As alſo the neceſſitie of it to the partie that looketh for ſaluation: *for hee that beleeueth not*, muſt needs be damned, yea, *is damned alreadie*. For 1. hee hath not ſet *his ſeale that God is true*, but ſo far as hee can hath *made him a lyer*. 2. hee hath defiled all his actions, and loſt all his labour. 3. hee hath diſabled God from doing him good, who cannot ſaue him that lieth in the ſtate of infidelitie. 4. hee hath ſhut heauen againſt himſelfe, *for without ſhall be vnbeleeuers*: and if infirmitie of faith in Moſes, the ſeruant of God ſhut him out of Canaan; what ſhal the want of it in the wicked doe but ſhut them out of the heauenly Canaan, which is a reſt prepared only for the people of God. 3. To teach in what an high reckoning it is with God; who is the author of it, the finiſher of it, the accepter and approouer of it, yea of a graine of it; and not of it only, but of our perſons and imperfect works becauſe of it: and conſequently that euery beleeuer ſhould make as high account of it as of ſaluation it ſelfe, it leading to the very gate of heauen: nay beeing the threſhold ouer which euery one muſt ſteppe that meaneth to enter into the holy citie.

Neceſſitie of this grace to him that expecteth ſaluation.

Rom. 4. 11.

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1. Ioh. 5. 10.

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3. *Vſe.* This teacheth vs that ſeeing the Miniſtrie of the Prophets, Apoſtles, Paſtors and teachers was inſtituted to this purpoſe to beget and confirme men in the faith: all ſuch as frequent the Miniſterie muſt be carefull to grow vp in the ſtrength of faith. For otherwiſe they fruſtrate to themſelues this holy ordinance? for the ſumme of our commiſſion is this, *Goe teach all nations, he that beleeueth ſhall be ſaued*, Mark. 16.16. And what is Paul, Apollos, or any other ordinarie Miniſter *but the Miniſters of your faith*; both for the begetting and confirming of the ſame? So as whoſoeuer vnder the Miniſtrie wanteth either the worke of faith, or the working of it to further ſtrength and degrees; that Miniſtrie is by him peruerted to his owne danger, and damnation without repentance. And if we ſearch further into the Scriptures, we ſhall not want ſtore of reaſons to the ſame purpoſe. As, 1. according to the increaſe of faith is the increaſe of all graces: as a man beleeueth, ſo he loueth, prayeth, and obeyeth, and ſo is loued, heard, and recompenſed: and no meruaile, ſeeing not only the meaſure of graces here, but of glorie hereafter is according to the meaſure of faith, as appeareth in the parable of the talents. 2. As a child once borne groweth daily vnto the talenеſſe of it, ſo thoſe that haue beene borne vnto God, haue euer encreaſed (except in temptation, and deſertion) in faith and godlineſſe, and ſo drew daily nearer their ſaluation then when they firſt beleeued:

Grow vp in the ſtrength of faith. Reaſons.

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ued: ſo muſt we walke from faith to faith; from
ſtrength to ſtrength; of weake becomming ſtrong;
not ſtanding in the infancie, or childhood, but
growing vp to our full age and old age in Ieſus
3 Chriſt. 3. It is true that a graine of true faith is
very powerfull and preuailing; but the ſtrength
of faith can doe much more: and therefore the
full ſayles wherewith Abraham was carried to the
promiſe are ſet before vs, Rom. 4. 5. Againe, euery
meaſure of faith, if true, is acceptable to God,
and maketh vs ſo; becauſe Chriſt is laid hold on
vnto life; but the greater meaſure is much more:
a ſmoking flax ſhall not be quenched, that is, the
leaſt ſparkle of true faith ſhall not be deſpiſed; but
a flame of faith is of great bewtie and brightneſſe.
If a poore man wraſtle haltingly with Iacob, he
ſhall preuaile, and get a bleſſing to carrie away; but
if a man ſtand ſtoutly with the Centurion, and
Syrophænicean, Chriſt himſelfe will be foyled
after a ſort, hee will admire it, and profeſſe hee
found not ſo *great faith* in Iſrael; and according to
this great faith ſhall it be to this partie. Seeing
therefore the Lord hath ſtill afforded the Miniſtry
and word of faith, let this be thy cheife aime to
find the worke of it vpon thy faith; and content
not thy ſelfe that Chriſt may ſay to thee, *Oh thou of*
little faith: but riſe vp in the degrees of it, that hee
may ſay as of that *woman*, O man, *great is thy faith*:
this will beare thee vp in the waues of temptation
and affliction: no blaſt or billow ſhall ſinke thee,

not all the gates of hell ſhall preuaile againſt thee. But alas, how is this principall ende of the miniſterie neglected of the moſt, and many come to heare a ſermon, and that is all: ſome rather to ſee a ſermon, or be ſeene at it, then to heare it: ſome to knowe more then they did, ſome to reforme ſomething, as Herod, who heard Iohn gladly, and did many things, but fewe to learne to become beleeuers: which till they haue done, all morall precepts vrged vpon them are but loſt, becauſe the inſide is not yet cleane: and feweſt of all doe liue by their faith in the Sonne of God: for of all ſinnes that the ſpirit ſhall rebuke the world of, this is the cheife, that they beleeue not in him. Thus much of this worthy doctrine concerning *faith*, which is the ſcope of all the Prophets and Apoſtles.

The third point in the verſe, is the fruit of faith, namely, that all that beleeue in his name *ſhould receiue remiſſion of ſinnes.* Where for the meaning muſt be knowne, 1. what is Remiſſion of ſinnes. 2. what it is to receiue it. 3. the perſons receiuing it, namely, thoſe that beleeue *in the name of Chriſt:* euen all they, and none but they. Firſt, Remiſſion of ſinnes is a *grace of God, whereby for the merit of Chriſt, he accounteth the ſinnes of beleeuers as no ſinnes, and acquitteth them from the guilt and puniſhment of them all.* Where I ſay, it is a *grace or fauour of God*, this remiſſion of ſinne is diſtinguiſhed from all other: for man hath alſo from God power and commandement to remit ſinnes; and that either

Offence is either 1. againſt God which hee alone can forgiue 2. Againſt publicke peace which belongeth to the law. Or 3 perſonall againſt our ſelues which muſt be forgiuen of vs.

The Lord only properly forgiueth ſinnes.

publikely or priuately. The *former*, when the miniſter by authoritie from God, remitteth the ſinnes of beleeuers, and repentant ſinners; by publiſhing the grace of the Goſpell, and applying it vnto ſuch. And ſuch as are thus miniſterially looſed in earth, are looſed alſo in heauen. The *Latter*, is of euerie priuate man, who hath alſo receiued a commandement of God to forgiue the ſinnes and offences which his brother hath committed againſt him: not that any man can properly forgiue the ſinne of his brother, ſo farre as it is a breach of Gods commandement, but as it is wrong and iniurie againſt himſelfe: and euen this priuate remiſſion of a mans brother, if repenting, confeſſing, and asking pardon, is ratified and confirmed in heauen alſo: but if they ſeeke not forgiueneſſe at vs, we muſt ſtill not onely our ſelues forgiue, but ſeeke it for them of God, ſaying, *Father forgiue them*: yea, and *forgiue vs as wee forgiue them.* But this remiſſion of ſinnes is proper vnto *God*, to whome it belongeth to ſay, *I will forgiue.* 1 1. Becauſe it is he againſt whom all ſinne is committed, Pſal. 51. *Againſt thee, againſt thee haue I ſinned:* and who can forgiue the debt but the creditor. If any man ſhall offer to forgiue another mans debt; what doth he but deceiue the debter, who thinketh himſelfe free from that which lyeth as heauie vpon him as before; as alſo abuſe and wrong the creditor, whoſe right without his knowledge he hath enchroached vpon. 2 2. The Lord challengeth it as

his prerogatiue, proclaiming himſelfe, *The Lord,* Exod.34.6.7.
the Lord, ſtrong, mercifull, gratious, ſlowe to anger, abundant
in goodneſſe and truth, reſeruing mercie for
thouſands, forgiuing iniquitie, and tranſgreſſion, and
ſinne: and Iſay 43.25. *I, euen I am hee that putteth*
away thine iniquitie, for myne owne ſake, and will not remember
thy ſinnes. 3. Our Sauiour in his prayer 3
taught vs to begge the forgiuenes of our debts,
onely from our father which is in heauen. 4. The 4
Church of God hath euer aſcribed vnto the Lord
alone this honour of mercie, which is a part of his
glorie which he will not impart to any other, Micah,
7.18. *Who is a God like vnto thee, that taketh away*
iniquitie, & paſſeth by the tranſgreſſion of the remnant
of his heritage: he retaineth not his wrath fer euer,
becauſe mercie pleaſeth him: Pſal. 130. *vlt. Hee will redeeme*
Iſrael from all his iniquities. 5. The verie Iewes 5
themſelues accounted it an high blaſphemie for
any man to take vpon him to remit ſinnes, Luk. 5.
21. *Who is this that ſpeaketh blaſphemies, who can forgiue*
ſinnes but God onely? Whence it plainely appeareth,
that the Pope or any other of his ſhauelings,
whilſt they challenge (though a ſubordinate)
power properly to forgiue ſinnes, and do not content
themſelues with the miniſteriall publiſhing
in the name and authoritie of God alone, and pronouncing
forgiueneſſe to all repentant ſinners; become
open blaſphemers againſt God, and not
without an high wickedneſſe ſet themſelues in the
roome of God.

2. I ſay in the deſcription, that the Lord doth *account the ſinnes of his elect as no ſinnes, and that for the merit of Chriſt:* both which appeare in the former reſemblance, which compareth ſinnes to debts: wherein God is compared to a creditor, man to a debter, the law to the bill or bond which bindeth man to God, 1. to obedience, 2. in default of that to puniſhment; ſo as here is nothing but either ſatisfaction, or to goe to priſon. Now we beeing banquerupts by our fall, and of ſuch broken eſtate, as we are not able to pay one farthing neither of the principall, nor the forfeiture: the mercie of our creditor ſteppeth in, who himſelfe procureth vs a ſuretie, both able and willing to diſcharge our whole debt, and the forfeit as wel as the principall: that is, Ieſus Chriſt, who by his obedience actiue, and paſſiue, hath made a full diſcharge, and ſufficient ſatisfaction for the ſinnes of all the beleeuers in the world: the which beeing accepted of his father in full paiment, he further imputeth not to vs our ſinnes, but couereth them, caſteth them all *behind his backe*, and into the bottome *of the ſea*, as things which he will neuer remember more. Thus they become as though they had neuer been, and wee accounted as innocent, as if wee had neuer fallen from our firſt eſtate of innocencie. From this wee learne how to conceiue that place and the like, where it is ſaid, that the blood of Ieſus Chriſt *cleanſeth vs from all ſinne:* wherein not the action of remiſſion, which is proper to

Iſa.38.17.
Micha.7.

1.Ioh.1.

the deitie is aſcribed to the blood of Chriſt; but onely the cauſe of remiſſion is ſignified, for which God the Father remitteth ſinnes: and that is the blood of Chriſt, including his whole obedience, and the merit of it, which is a iuſt price, and pacification of his father; Eph. 1. 7. *In whome wee haue redemption thorough his blood; euen the remiſſion of ſinnes.*

As the Lord forgiueth properly, ſo alſo perfectly both the guilt and puniſhment.

3. I adde, that the Lord doth acquit beleeuers from *the guilt and puniſhment of all their ſinnes:* for as where the debt is once paid, the whole obligation is void, and there remaineth no more ſatisfaction to be made; ſo where the Lord forgiueth a debt once, he thenceforth acquitteth the debtor, and is farre from requiring any newe ſatisfaction. This will not ſtand with the iuſtice of God, to exact the ſatisfaction of one debt twiſe, once in our ſuretie, another time in our ſelues. It will not ſtand with the glorie of God, with whom is *plentifull redemption:* It will not ſtand with the honour of Chriſt, to worke out with all his obedience, but an halfe redemption, which would argue but halfe a ſatisfaction. It will not ſtand with the price of his blood, nor worthineſſe of his death, not fully to ſatisfie the whole iuſtice of his father. It will not ſtand with the faith of our prayer for remiſſion of ſinnes: for if our whole debt be not forgiuen, but ſome ſatisfaction remaineth for vs to performe, to beleeue remiſſion of ſinnes were no faith, but a vaine opinion and fancie: nor with our peace with

Chriſtus communicā-do nobis ſine culpa pœnā, & culpam ſoluit & pœnam, Auguſt. ſerm. de temp. 141.

God, if his wrath bee not yet fully ſatisfied. Nay it will not ſtand with right reaſon: for is it reaſon, that he that oweth nothing to a man, ſhould be forced to make a ſatisfaction where nothing is due: but where the debt is remitted, nothing is due, nothing is owing, the debter is freed, and the whole obligation cancelled. Who ſeeth not therfore by all this, what a wicked and deteſtable deuiſe it is of the ſchoolemen, and defended by all the Papiſts at this day? to affirme, that onely the fault of mortall ſinnes is remitted by Chriſt, but not the puniſhment or ſatisfaction; the which beeing as they ſay by the grace of God, changed from eternall to temporarie, remaineth to be born either here in this life, or in purgatorie, till Gods iuſtice be fully ſatisfied, and the vttermoſt farthing be paid. Vpon this ſtring hang their indulgences, pardons, maſſes, pilgrimages, and the whole body of their trumperie, deuiſed to make a prey of the world; a great part of which (beeing the cunningeſt theiues in all the world) they haue by ſuch craftie and fraudulent conveyances gotten into their hands. And leaſt they ſhould want all coulour, they alleadge the example of Dauid, 2. Sam. 12. 13. *Whoſe ſinne the Lord put away, and yet the child borne to him muſt ſurely die:* and againe, though the ſinnes of the godly be pardoned, yet death which is the puniſhment of originall ſinne remaineth. I anſwer, 1. that Dauids ſinne and puniſhment were both remitted, for ſo ſaid the Prophet, *Thou ſhalt*

Concil. Trident. ſeſſ. 14. Can. 14.

Dauids ſinne and puniſhment both forgiuen notwithſtanding the child muſt die.

not die. 2. we muſt diſtinguiſh betweene puniſhments of ſinne, whereby Gods iuſtice is ſatisfied, and chaſtening of ſinne with a fatherly rod. The former are alwaies remitted with the ſinne, not alwaies the latter: by the former, the Lord reuengeth the ſinnes of men, by the latter, he correcteth. The former can onely be borne away by Chriſt: the latter cannot be borne off by any maſſes or indulgences; but are wholeſomely diſpenſed and diſpoſed by God to his deareſt childrẽ for their good. Of this latter kind was the death of Dauids child, not properly for his ſinne, but that in the deed doing hee had cauſed the enemies of God to blaſpheme. Of this kind was the ſentence againſt Moſes and Aaron, whoſe ſinne of not *glorifying God at the waters of ſtrife* was pardoned, and yet they Num.b.20.12.
muſt not enter into the land of promiſe: they were corrected with roddes of men (not puniſhed in proper ſpeach) both that others with thẽſelues might be more carefull not to offend in the like kind, as alſo that beeing depriued of the earthly Canaan, they might more ſtudiouſly ſeeke for the heauenly. The like is to be ſaid of the Corinthis, of whome *Bellarmine* ſaith, that they were reconci- Bellarm. lib. 4. de pœnit. cap. 2.
led to God, and yet diuerſe of them were ſtricken with death for vnworthy receiuing of the Sacrament. As for the example of the Iſraelites, Num. 14.20. whoſe ſinne of murmuring God is ſaid *to forgiue at Moſes prayer*, yet they muſt all for this ſinne die in the wilderneſſe. The anſwer is, that Note well this anſwer.

Moſes did not pray that God would abſolutely and for euer pardon their ſinne; nor that the Lord would abſtaine from all iudgement and puniſhment of that ſinne: but that *now* at this preſent time he would be pleaſed to appeaſe his great anger ſo iuſtly conceiued, and deſiſt from that great iudgement of the vtter deſtroying of them; threatned, v.12. as may appeare, both by the arguments vſed by him, as by that he expreſſely noteth the manner of this forgiueneſſe, ver. 19: as *thou haſt forgiuen this people, euen from Egypt till now: and forgiue them, euen according as thou haſt ſpoken*, ver. 17. but how the Lord had after they came out of Egypt forgiuen them, appeareth Exod. 32.35. when they had made a calfe, and the Lord wiſhed Moſes to let him alone that he might conſume them, yet by Moſes interceſſion, the Lord did not conſume thē, but plagued them with a great plague and deſtruction; and yet the holy man prayeth, hee would forgiue them as hee had done *from Egypt till nowe.* And what was it the Lord had ſaid which Moſes taketh hold on? namely, in verſe 34. of that 32. of Exod. *Goe nowe, bring the people vnto the place which I commanded thee, behold myne Angel ſhall goe before thee: but yet in the day of my viſitation, I will viſit their ſinne vpon them.* So as this place rightly interpreted, yeeldeth no patronage to any ſuch Popiſh and wicked collection.

Further, for the ſecond obiection, that death remaineth though the ſinne be pardoned. I anſwer,

ſwer, it remaineth not as any ſatisfaction to the iuſtice of God to beleeuers; nor as a puniſhment of ſinne to ſuch as haue their ſinnes remitted; but it hath loſt his ſting, which is the guilt of ſinne; & is become a remedie rather then a puniſhment, Phiſicke rather then poiſon, an end of their miſery, and an entrance into a better life. So as it ſtill abideth firme againſt all ſuch deteſtable deuiſes of Poperie, that remiſſion of ſinnes carrieth with it the remoouall of all the guilt and puniſhment of ſinne to ſuch as haue their parts in the ſame.

Though death remaine after ſinne is pardoned, both the fault and puniſhment is remoued

And it is laſtly to be obſerued in this deſcription, that I ſay the guilt and puniſhment of *all ſinne* is taken away: for if any be not remitted, they be either greater ſinnes or leſſer: to remit the leſſer and not the greater, what were wee the better; how could our ſaluation be effected or perfected; how could grace be euery way grace? or doe we pray for remiſſion of leſſer, and not of greater alſo, ſeeing our ſelues muſt forgiue our brethren, not only leſſer offences, but euen the greateſt? Again, to remit the greater, and retaine the leſſer, were to ſay that the Lord is either not ſo able, or ſo willing to forgiue leſſer ſinnes as greater. Shall a man frankly forgiue a debt of thouſands of pounds, and will hee not forgiue alſo to the ſame partie a few pence? The Popiſh Church confidently auouch, that many ſinnes need no remiſſion; as concupiſcence, which they ſay is not properly a ſinne, albeit indeed, it is the mother ſinne of all. And

A bundle of Popiſh blaſphemies.

all the heape of their veniall ſinnes, which they ſay are not *againſt*, but *beſides* the commandement, becauſe they are not attended vnto, or deliberatly done with full cenſent of reaſon: becauſe they cannot hinder the *habit* of vertue, but the *act* of it, and that a verie little; nor turne vs from our end, but hinder ſo much as it is our progreſſe vnto it: and becauſe they (though themſelues diſpleaſe God) yet they make not God diſpleaſed with the partie committing them, for they can ſtand with grace, and haue not properly and ſimply the reaſon and reſpect of ſinne or offence: therefore are they not to be puniſhed with eternall but only temporarie puniſhment. Theſe need not the blood of Chriſt, nor grace, nor confeſſion in particular, nor abſolution, nor any new habit of charitie; but theſe are eaſily wiped away with a little holy water, or any meritorious worke, or by the Sacraments receiued, or by generall confeſſion, or by a ſmall humiliation; as knocking the breſt, faſting, almes, the Lords prayer, an *ave Maria*, or by entring into a conſecrated Church, or by a Biſhops bleſſing: or if all theſe helpe but a little, preſently after death they are all conſumed in the fire of purgatorie. Oh horrible blaſphemies, derogatorie to the blood of Chriſt which purgeth vs from *all ſinne*; and to the truth of the Scriptures Matth.18.32. which teach vs that when *we had nothing to paie*, our Maſter *forgaue vs our whole debt*. But I haue followed them to farre, were it not that the diſcouerie of their impieties may bring ſome profit to ſuch as are not ſo well acquainted or exerciſed in their writings. Thus much of the deſcription of this Grace.

The ſecond thing propounded, is what it is *to receiue* remiſſion of ſinnes? which becauſe it implieth a gift or oblation, therefore we muſt know that pardon of ſinne is offred generally to all in the word of grace publickly preached, and conferred vnto beleeuers, not only in the beginning of their conuerſion, but through their whole life. Now to receiue this remiſſion, is when a capable, that is, a contrite heart by faith (which is an hand taking in) receiueth Chriſt and all his benefits, (among which remiſſion of ſinnes is the cheefe) preached and publiſhed in the Goſpel. And this it doth on this manner: 1. Vpon a touch of ſinne, and ſence, that without this gratious pardon there is nothing but certaine perdition: the heart beaten downe beginneth ſeriouſly to meditate of the promiſe of mercie in Chriſt, and of the meanes of deliuerance from this wofull eſtate. 2. It deſireth to beleeue, and wiſheth that mercie to belong to it ſelfe, it ſendeth groanes to God, it hopeth for pardon, and weakly applieth the generall promiſes of grace. 3. After ſuch deſires and grones of the Heart, the Lord moſt gratiouſly anſwereth by his ſpirit, and by little and little ſetleth, and quieteth the heart, perſwading it that Chriſt himſelfe, and conſequently reconciliation with God

How remiſſion of ſinne is receiued.

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doth indeed belong vnto him, ſo as hee reſteth in that aſſurance. Thus the Lord will not only giue vs mercie, but letteth vs know that hee doth ſo, that our ioy and peace, and boldnes in him might be more full.

Beleeue in the name of Chriſt, why.

Thirdly, the perſons receiuing this remiſſion, are *all beleeuers. Whoſoeuer beleeue in his name:* whoſe faith intitles them to the maine promiſe of life, and all other depending thereupon: they muſt beleeue *in his name.* For, 1. there *is no other name to be ſaued by:* In him alone is the matter of our ſaluation, ſeeing *remiſſion* is *obtained by his blood,* Epheſ. 1. 7. 2. Hee alone is God and man, both which natures are neceſſarie to our ſuertie: by the former, he hath power; by the latter, a right to vs, not only more generall of *proprietie*, as the Father and holy Ghoſt alſo haue; but more ſpeciall of *propinquitie*, beeing our brother, and firſt borne of our family; the next of our kinred, and therefore of right belongeth to him to recouer our weake eſtate, as was figured in that law, Levit. 25. 25. *If thy brother be impoueriſhed, and ſell his poſſeſſion; then his redeemer ſhall come, euen his neere kinſman, and buy out that which his brother ſould.* 3. Hee only was deputed of God to deriue life and grace into vs as the head into the members: and therefore moſt meete it is, that whoſouer would ſucke and draw of his fulneſſe, ſhould *beleeue in his name.*

Now from theſe words wee learne two inſtructions. 1. What is the cheiſe thing which euery Chriſtian muſt ſtriue to obtaine while hee liueth in this world: namely, *remiſſion of ſinnes*. 2. What is his eſtate and condition that hath attained it. For the firſt, it is grounded in the text, becauſe howſoeuer remiſſion of ſins is here only named, yet in it are included al the other gracious mercies of God: not only all deliuerances, and freedome from the euills and puniſhments that attend vpon ſinne, but euen all our redemption and ſaluation with the meanes of it, and bleſſings accompanying the ſame. And indeed, this is the ſumme or epitome of all Gods mercie, in which the Lord *crowneth* his Saints with compaſſion; a mercie which *reacheth vp to heauen*, and draweth them out of the moſt miſerable thing in all the world; which is to lie vnder the curſe and danger of ſinne, and conſequently, vnder the endles diſpleaſure of the Almightie. Which point beeing euen as the one thing neceſſarie to be knowne and attained, I will ſtand a little longer vpon it, hoping to ſpend my time well in ſetting downe theſe fiue points. 1. the neceſſitie of remiſſion of ſinnes. 2. the benefits of it. 3. the Lettes of it. 4. the helpes to it. 5. the companions of it, by which as by ſo many notes we may know we haue it: and ſo we will adde the vſe of the whole doctrine.

The cheiſe dutie of euery Chriſtian while he is in this world

First, the *neceſſitie* of it will appeare, if we conſider, 1. the multitude and abundance of our ſins, which are to be remitted, beeing for number as

1. Neceſſitie of remiſſion of ſinnes in 3 points.

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our haires, and as the ſand of the ſea which is numberleſſe; which cannot be other, ſeeing *we drinke in ſinne* as the fiſh doth *water*, that is inceſſantly, for the fiſh ceaſing to drinke in water, ceaſeth to liue; neither can we ceaſe to ſinne, till we ceaſe to liue. Nay, ſeeing our very beſt actions hold no correſpondence with the law of God; and in ſtrickt iuſtice are no better then ſo many ſinnes: this conſideration exceedingly multiplieth our ſinnes; in that not only in fayling in, but in doing of our duties we ſinne inceſſantly againſt our God. 2. If we looke vpon the danger of ſinne, we ſhall better ſee the neceſſitie of remiſſion. It is a filthie leproſie which infecteth the bodie and ſoule, the thoughts, ſpeaches, and actions: it maketh a man a loathſome creature in the eyes of God; it maketh God our enemie, who is the fountaine of life, and whoſe lightſome countenance is better then life: yea, it maketh God depart from his creature, and deſtroie the workes of his owne fingers: it layeth the ſinner open and naked to all the wrath of God, to all the curſes of the law in this life, and in the life to come. It ſetteth him as a bute againſt whom the Lord in anger ſhooteth out of his quiuer all the arrowes of his diſpleaſure. It is the only thing which vnremitted, maketh the ſinner abſolutely vnhappie, and euery way moſt accurſed. Neither doth the whole heape of ſinne only make the ſinner ſo miſerable, but any one ſinne euen the leaſt vnpardoned, would for euer hold the ſinner vnder

Iob. 15. 16.

2

perdition.

tion. And more, all the men that euer were or ſhall be in the world, were neuer able to riſe from vnder the burthen of one ſinne, if it were imputed vnto them: and yet the moſt of the world ſee no part of this danger of ſinne, and therefore no ſuch neceſſitie of the remiſſion of it. 3. Conſider thy owne inſufficiencie, if thou hadſt the ſtrength and power of all men and Angels, to ſatisfie for the leaſt ſinne: and if we cannot ſatisfie for any, what remaineth but a fearefull perdition from the Lord, and from the glorie of his power, if all be not remitted. In one word, the ſinner who hath not got his diſcharge ſealed, is without all ſafetie in his life, all ſound comfort in his death, and at the iudgement day, ſhall haue the ſentence of euerlaſting torment with the Deuil and his angels awarded him, before men and angels. 3

Benefits flowing from remiſſion of ſinne. 4.

The ſecond point, is the *benefits* iſſuing from it, and theſe are: 1. *peace of conſcience*, an immediat fruit of our iuſtification by faith, and reconciliation with God: Rom. 5. 1. *Beeing iuſtified by faith, we haue peace with God:* and it was ordinarie with our Sauiour to ioyne them together; as Luk. 7.47. *Thy ſinnes are forgiuen thee, goe in peace.* This benefit the moſt know not what it meaneth, but hee that hath the feeling of the wrath of God againſt his ſinne; and ſeeth nothing but an angrie face of God burning like a conſuming fire; hee that is ſo ſtraitned as hee can thinke no other thing but that the Lord in his iuſt iudgement hath caſt him 1 quite away: this man, as of all other torments that can be ſuffered in the world hee lyeth vnder the greateſt, ſo nothing in the earth can content or comfort him, but only the ſence, and perſwaſion of Gods fauour. Now the conditions of peace with his God, are the moſt ioyfull tydings in all the world, as is the vnexpected newes of a pardon to a malefactor readie to execution for high treaſon againſt his prince.

2 2. The *right and poſſeſſion alſo of life euerlaſting:* For if we be eſtated vnto life eternall by our iuſtification and righteouſneſſe before God; then are we ſo alſo by remiſſion of ſinnes; becauſe theſe two are confounded in the Scriptures, and are the ſame. Whence it is that the Apoſtle, Rom. 4. 7. beeing to prooue the point of iuſtification of a ſinner before God, without the workes of the law, citeth the text, Pſal. 32. 1. Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered. And further, if our whole redemption put vs in poſſeſſion of euerlaſting happineſſe; ſo doth alſo remiſſion of ſinne, ſeeing the Apoſtle in ſundrie places confoundeth theſe two, and expoundeth one by the other: Eph. 1. 7. *By whom we haue redemption through his blood, euen the forgiueneſſe of our ſinnes:* Coloſſ. 1. 14. *In whom we haue redemption through his blood, that is, the forgiueneſſe of ſinnes.* And it muſt needs follow, that if they *who are iuſtified, and ſanctified, are alſo glorified,* then they haue attained the beginnings of their glorie, who haue

attained remiſſion of ſinnes.

3. The benefit of Chriſts interceſſion, which meriteth all our good; for hee *prayeth not for the world, but thoſe that are giuen him out of the world:* and this is no ſmall benefit, ſeeing no part in the prayer of Chriſt, no part in his death: hee will not endure death for him for whom wil not vouchſafe to pray.

3 Ioh.17.19.

4. Conſolation in affliction, ſtrength in temptations, and aſſured comfort in life and death, are the ſweete fruits ariſing from remiſſion of ſinne. For, 1. although afflictions entred with death into the world by ſinne, and in their nature are teſtimonies of Gods wrath; yet ſinne being remitted, they proceed no further from God, as a iuſt iudge reuenging ſinne, but from a mercifull father, either for triall of vs and our graces, or for chaſtiſement, to keepe vs from periſhing with the world; to make vs hate ſinne the more, to drawe vs nearer him in invocation and prayer, to force our affections out of this preſent world, to fray others from ſinne by our example, to conforme vs to the image of his Sonne, and to ſhewe his mightie power in our weakeneſſe, by turning them to our beſt. And thus from the former conſideration ariſeth to the beleeuer euen in darkenes a great light.

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2. From hence obtaineth the beleeuer notable ſtrength and ſenſe againſt the fierie darts of Satans temptations. For Satan vrgeth the poore ſinner ſundrie wayes, as 1. by the multitude and vileneſſe of his ſinnes, with which his conſcience telleth

2 Satans temptations foyled by this aſſurance.

him he is couered: and thence inferreth, that becauſe the wages of euerie ſinne is death, and becauſe he hath deſerued eternal death, he muſt needs periſh, he can expect no other. But now can the beleeuer ſtoppe his mouth, & ſay, I graunt Satan al thy premiſſes; no ſinner is worthy of, or can expect ſaluation in or by himſelfe, or ſo long as he continueth in ſinne: but my ſins are remitted by meanes of Chriſts ſatisfaction; and though in my ſelfe I am worthie to periſh, yet in Chriſt I haue a worthineſſe to bring me to ſaluation. I continue not in my ſinneſull eſtate, but am drawne out of the guiltineſſe, the filthineſſe, the ſeruice, the loue and liking of my ſinnes, through the grace wherein I ſtand: and therefore thy conſequent is falſe, I feare it not beeing ſo forceleſſe. 2. From the iuſtice of God, who cannot but reiect whatſoeuer and whoſoeuer is not fully conformable to his righteouſneſſe: but here the beleeuing heart is quieted, in that through remiſſiō of ſinnes, the iuſtice of God is fully ſatisfied, though not by the perſon offending, yet in his pledge and ſurety Ieſus Chriſt, who beeing *iuſt*, died for the *vniuſt*, that we might bee the righteouſneſſe of God in him. And hence the iuſtice of God is a matter of moſt comfort to the poore ſinner, in that this righteouſneſſe cannot ſuffer him to demand ſatisfaction twiſe for one and the ſame ſinne; for this directly fighteth with iuſtice and equitie. And if Satan be ſtill inſtant, and ſay, But what ſhall an others righteouſneſſe availe thee, if thy ſelfe be not a keeper of the lawe, *for the ſoule that ſinneth, that ſoule ſhall die:* the beleeuing heart will readily anſwer: That although the lawe require proper and perſonall obedience, yet the Goſpel tranſlateth it to the perſon of our ſuretie, who beeing God and man, not onely paid the whole debt, but performed all righteouſneſſe, abſolutely fulfilling the whole lawe: whence it is that his obedience is called the *fulfilling of the lawe for righteouſneſſe to euerie one that beleeueth:* and himſelfe was made vnder the law, that he might redeeme from it thoſe that were vnder it, Gal.4.4. And whereas the tempter will alleadge, But for all thy righteouſnes thou haſt innumerable ſinnes, originall and actuall, which the Lord hateth, and euery day addeth to the huge heape of them. The heart which holdeth this article of remiſſion of ſinnes, abideth vndaunted: for though it feele a bodie of ſinne dwelling with it, yet is it not raigning ſinne, it is not ſinne at quiet, but daily battaile is maintained againſt it; it is ſinne weakened, and in daily conſumption; and therefore ſhall neuer be laid to the charge of him that is in Ieſus Chriſt: Rom.8.1. *There is no condemnation to them that are in Ieſus Chriſt: for the lawe of the ſpirit of life which was in Ieſus Chriſt hath freed mee* (though not from al moleſtation and preſence, yet) *from the lawe,* that is the ſeruice and ſlauerie *of ſinne and of death,* verſ. 2. But numbers (will hee ſay) who make account to partake in the death and

Rom. 10.4.

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Rom. 10. 4.

righteouſneſſe of Chriſt are damned, and haue no benefit by it: and numbers haue reuoulted and fallen away, and why maiſt not thou: to which the beleeuer will readily anſwer, that thoſe that were thus plucked vp, were neuer of the Fathers planting; onely infidels and vnbeleeuers haue fallen away, and withered for want of rooting and moiſture; but I beleeue the remiſſion of ſinnes, not by any vngrounded perſwaſion, but with a ſound, laſting, and vnfayling faith, reſting it ſelfe wholly vpon Chriſt; ſo as I am perſwaded, neither death nor life can ſeperate me from his loue, the worke of whoſe ſpirit maketh me bold to call vpon God as my tender father; & produceth the fruits of true faith and conuerſion into my whole life, whereby I know as infallibly the truth of my faith, as I know the preſence of the ſunne by his light, or of fire by his heate. Finally, he that hath begun to make me good, wil make me alſo perſeuere in goodnes.

The ſound comfort of this article.

3 3. This aſſurance of remiſſion of ſinnes, yeeldeth moſt aſſured comfort in life, and in death: the goodneſſe of Pauls conſcience, was his comfort when he ſtood at the barre, Act. 23. 1. and 2. Cor. 1. 12. *This is our reioycing, euen the teſtimonie of our conſcience:* and in the agonie of death, this is the Chriſtians comfort, that his ſinne being remitted, the ſting of death is gone; the locks of this ſtrong Sampſon wherein his great ſtrength lay, are clipped off, and he is diſarmed of his weapons which are our owne ſinnes. So as a Chriſtian may chal-

lenge him into the field, and ſay, *O death where is thy ſting?* which becauſe hee is bereaued of, when he intendeth to kill, he cureth; when he doth his worſt, which is to ſeparate ſoule and bodie, he can ſeuer neither from Chriſt; nay rather hee ſendeth the member of Chriſt, and ſetteth him nearer to his head, *which is beſt of all.*

3. Lets which hinder men from ſeeking ſo precious a grace. 3.

The third point propounded, is to conſider of the *lettes* which hinder men from ſeeking the aſſurance of the remiſſion of their ſinnes, which is indeede their true happines, if they could ſo eſteeme of it: ſome of which I will ſet downe. 1 1. An erroneous iudgement, that no man can attaine certainely to beleeue the pardon of his ſinnes: for the common Proteſtant is a verie Papiſt in this opinion, who hold that to doubt of this point is a vertue, and to beleeue it is preſumption, becauſe no man can certainely know it without a ſpeciall reuelation: ſo aske ordinarie Chriſtians, doe yee beleeue the pardon of your ſinnes, they will ſay yea, for God is mercifull, and they be not ſo many or great but they may bee pardoned. Hereby wee haue brought the partie to confeſſe that his ſinnes bee pardonable; but vrge him, are you ſure they are pardoned; and here he is ſet vp, he ſtammers out a careleſſe anſwer; he cannot ſurely tell, but hee hopeth well, and this is all you can wring out of him: he knowes not whether Chriſt be in him or no, whether he be in the faith or no, he beleeues hee knoweth not what. But to let men ſee their error

Beleeuers may and muſt know the pardon of their owne ſinnes.

herein. 1. doth not our text ſay, that men muſt
receiue the remiſſion of ſinnes: and can any man
receiue ſo pretious a gift from God, and not know
2 when, and how he came by it? 2. what is the meaning
of that article in our creed which we profeſſe,
I beleeue the remiſſion of ſinnes: what beleeue wee
more then the deuills, if we beleeue no more then
that God forgiueth the ſinnes of the elect, and not
our owne; and then, how is this one of the priuiledges
3 of the Church? 3. to beleeue in the name
of Ieſus Chriſt in particular for remiſſion of ſinnes,
1 Ioh. 3. 23. *is his commandement,* and therefore no preſumption,
4 but a neceſſarie obedience ſo to do. 4. doubting
is forbidden, and therefore no vertue, but a
vice, Math. 14. *O thou of little faith, why doubteſt*
Obiections answered. *thou?* *Obiect.* But experience teacheth that euery
man is full of doubting, and therefore no faithfull
man can beleeue it. *Anſw.* The conſequent is
falſe, ſeeing this doubting exerciſeth, but deſtroyeth
not faith; and that they goe together, not only
the ſpeach of our Sauiour formerly alledged,
but the prayer of the father of the child prooueth,
Lord I beleeue, helpe my vnbeleefe: as alſo the two
natures of which euerie Chriſtian conſiſteth, fleſh
and ſpirit, which are in continuall combate. *Obiect.*
Rom. 11. 34. But no man can knowe *Gods minde*, and ſo
cannot be aſſured. *Anſw.* By his *minde* is there
meant his ſecret will: but his minde reuealed wee
may, and muſt; a part of which is, that whoſoeuer
beleeueth in his name, ſhall receiue remiſſion of

ſinnes: which generall promiſe while we ſpecially apply to our ſelues, the ſpirit begetteth this aſſurance. *Obiect.* But we are commanded ſtil to feare, *Bleſſed is he that feareth alwayes.* *Anſ.* We muſt not feare the mercie of God concerning ſaluation, but carrie a reuerent feare in regard of Gods iudgements. 2. we are to feare in regard of our ſelues, and ſinnes, by which we deſerue the iudgements of God as well as others; but this is not contrarie to the aſſurance of forgiueneſſe of ſinnes; for mercie *is with thee that thou maiſt be feared:* which the holy Prophet would neuer haue ſaid, if feare could not ſtand with aſſurance of mercie. 3. ſuch a feare is commanded as may ſhake our ſecuritie, but not to driue away the boldneſſe of faith: a feare of falling into ſinne, not of falling away from grace: a feare leaſt we offend a mercifull God, but not leaſt he take away his mercie from vs.

2 A ſecond *let*, is the want of iudgement to diſcerne aright of the beſt things, and of reſolution to purchaſe or practiſe that which a truely enformed iudgement concludeth to bee the beſt. This was the ſinne taxed in Martha, who ſawe not the greateſt good neere her, as Mary did. And the world is full of Marthaes, who willingly hurried with many earthly diſtractions, vtterly neglect the one thing neceſſarie; namely, their reconciliation with God, and the things which ſerue to vphold and maintaine the Chriſtian life, whereby Chriſt ſhould liue in them, and they in him. What elſe

is it that maketh men runne ouer ſea and land to prouide for the bodie and bodily life, and in the meane time caſt off all the care, and meanes of the knowledge of God, and conſcience of their waies, but that they ſee no profit in ſeruing God? they taſt a little ſweetneſſe of the creature, but not of the creator himſelfe; a ſmall peice of earth hath more ſauour to them, then the God of heauen. This is it that cauſeth men to walke painfully all the weeke in their perſonall and particular calling, but all the weeke and ſabbath too neglect the generall calling of a Chriſtian: whereas had they any iudgement in the things of God, reaſon would teach them that the particular muſt yeelde to the generall, as the inferiour giue place to the ſuperiour. Yea, this is it which ſtrongly forceth men to chooſe the profits and pleaſures of this life, which altogether croſſe and hinder this cheiſe & principall care of gaining the fauour of God; becauſe they doe not follow the rules of wiſedome, which eſteemeth of things according to their degree and meaſure of goodneſſe, and not aboue. Which if men would giue themſelues to bee ruled by, they would with the Saints of God in this compariſon, account but meanely of the things in the higheſt account with earthly minded men. The Apoſtle Paul comparing his gaine of Chriſt with the gaine of the world, he eſteemed this as loſſe, yea as dung, which indeede is the right eſtimate of it in this compariſon. Holy Dauid would rather be a door-

Learne to eſteeme euery thing in the meaſure and degree of it goodneſſe.

keeper where Gods face may ſhine vpon him, then enioy the honours and pleaſures of the world in the pallaces of Princes without it. Salomon himſelfe the wiſeſt and welthieſt of all men, after good triall, pronounced of all earthly indowments, abſtracted from the feare and fauour of God, that they were vanitie and vexation of ſpirit: and determineth this to be the ſumme of all, to feare God, and keepe his commandements. Thus are the wiſe mans *eyes in his head*, and his heart is at his *right hand*, both for deliberating & executing of things moſt neceſſarie to be done; whereas the heart of the foole is at his left hand, he doth all as it were with a left hand for want of this iudgement.

Eccleſ.2.

3 A *third* and maine *lette*, are friuolous and fleſhly conceits which dead and quench any ſuch motions as otherwiſe might prouoke men to this care of remiſſion of ſinnes. As, 1. what neede I be ſo fooliſh, and preciſe, I haue liued well hitherto without all this adoe; if God loued me not, he would neuer haue bleſſed mee as hee hath done. *Anſ.* But looke to thy ſelfe who thus reaſoneſt; It is not inough to ſay God loueth mee; but to haue ſure euidence of it, yea ſurer euidences then any thou yet ſpeakeſt of, I meane common and outward bleſſings; which like the ſunne, or the raine are generally diſpoſed to the good and bad; *and by which no man can know loue or hatred.* Againe, Gods loue goeth with election, iuſtification, ſanctification, effectuall calling, faith, loue, hope,

Say not God loueth thee vnleſſe thou haue ſuch ſure grounds as follow.

Eccleſ 9.

patience, repentance, mortification. Examine thy ſelfe by theſe notes: for if God loue thee as his child, thou loueſt him, and keepeſt his commandements; thou loueſt not ſinne, but hateſt it, euen thy deareſt ſinnes, and preſerueſt a care to pleaſe him in all things: Ioh. 14. 23. *If any man loue mee, hee will keepe my word, and my Father will loue him, and we will come vnto him.*

Godly life not to be feared for the croſſes attending it. Reaſons.

2. Whereas they ſay that others which nouriſh this care, are as much croſſed as any other, and therefore they ſee no reaſon that they ſhould make their life ſo vncomfortable to no purpoſe: let them know, that all the croſſes Gods children, whoſe care is to make vp their peace with God, are exerciſed with, 1. proceed from the loue of God, and not from hatred. 2. they are trialls of graces, not puniſhments of ſinnes. 3. their end is not rejection from God, but through their purging and amendment to draw them nearer vnto God. 4. By this reaſon, Chriſt and his Apoſtles might haue beene refuſed, and all the Saints of God, who through many afflictions are paſſed into heauen. 5. The way to auoid croſſes and puniſhments is, to intend this one care of getting ſinne remitted. And *6.* if the way to heauen be ſo ſtrawed with croſſes, what is the way to hell: If the righteous ſcarcely be ſaued, where ſhall the wicked and ſinner appeare?

3. Whereas they obiect further againſt this care, that men of good note, and perhappes Prea-

chers too, account it but fantaſticall, and more then needs; and only a few, and thoſe deſpiſed ones in the world, doe thus diſquiet themſelues, who make their liues more vncomfortable then they need. I anſwer, this is indeed one of Satans greateſt holds, but ſuch a ſnare as God leadeth his children out of in ſafetie: whome he teacheth that it is their happineſſe to goe to heauen, though alone, rather then to hell with companie. Marie will ſit her downe, though alone, at Chriſts feete, if ſhee cannot get her ſiſters companie: ſhee knoweth it is the good part that ſhall neuer be taken from her. And for thoſe (eſpecially if they be Miniſters, who ſhould moſt aduance this care) but diſgrace it as a needleſſe vexation of the ſpirit, let them know, that the Lord Ieſus was of another mind, who pronounced bleſſedneſſe on thoſe that *mourne now*, and promiſed that they ſhould be comforted: and farre are they from the guidance of that ſpirit who hath taught vs, that of all ſacrifices none is comparable to that of a broken ſpirit and contrite heart which the Lord neuer deſpiſeth.

Better going to heauen alone, then to hell with companie.

IV. Now follow the *helpes* to the obtaining of remiſſion of ſins. As, 1. thou muſt become a member of the Church, Iſa. 33. 24. *The people that dwell there ſhall haue their ſinnes forgiuen:* And Chap. 62. 12. They ſhall call *them the holy people, the redeemed of the Lord.* Now to know a mans ſelfe a true member of the Church, the Prophet Dauid giueth two

Helpes to attaine this grace of remiſſion.

infallible notes, Pſal. 15. 2. The former in regard
of God, to *walke vprightly* and ſincerely as in Gods
preſence, and vnder his eye: and the latter in regard
of men, to *exerciſe righteouſneſſe*, both in
2 word and deed. 2. Conſider ſeriouſly of the nature
of ſinne, how odious it is in it ſelfe, how vile
it maketh thy ſelfe in the ſight of God; how it
keepeth away all good things, how it procureth al
euill; how proane thy ſelfe art vnto it, yea euen
after grace receiued: this will bring thee to the
iudging and accuſing of thy ſelfe; to the *confeſſion*
and *forſaking* of thy ſinne, which is the highway
to find mercie, Prov. 28. 13. for the former,
Pſal. 32. *I ſaid I will confeſſe my ſinne, and thou forgaueſt*
mee the iniquitie of my ſinne. And for the latter,
it is plainely implied in Chriſts reaſon, Ioh. 5. 14.
Goe thy waies, now thou art whole; but ſinne no more,
leaſt a worſe thing follow. The fellon that hath beene
in priſon, endured the miſerie of his yrons, hath
beene condemned, and with the rope about his
necke in feare of preſent death, if he haue eſcaped,
hee will take heed of comming into the like miſerie
againe: and he that hath found this grace in
truth, cannot by turning againe to his ſinne turne
it vnto wantonneſſe. 3. Carefully vſe the meanes
3 which the wiſedome of God hath left to beleeuers
for the attaining and aſſuring of this grace of remiſſion.
1 As namely, 1. the Miniſterie of the
word, which in the right vſe of it is the miniſtrie
of reconciliation, in which the Lord offreth condi-

tions of peace, remiſſion of ſinnes, and life euerlaſting. 2. As alſo of the holy Sacraments which are the ſeales of *remiſſion* of ſinnes to all beleeuers, worthily receiuing the ſame, Matth. 26.28. and 3. another ſpeciall meanes is feruent prayer for pardon of ſinne aboue all things in the world. Drowſie Proteſtants eſteemeth ſlightly of pardon of ſinne, euen as they doe of ſinne it ſelfe, which they thinke eaſily blowne off with a *Lord haue mercie.* But the tender and diſtreſſed conſcience, that ſeeth and combateth with the danger, ſueth for pardon as one that would ſpeed. A poore fellon on the gallows readie to be turned off would thinke a pardon the welcomeſt thing in all the world: but the hardneſſe and drowſineſſe of mens hearts, euery where argue that they be a verie few that find this rare grace, vnleſſe we will ſay that the greateſt bleſſedneſſe that liuing man is capable of, can be giuen to him that ſleepeth on both ſides, that neuer thinketh of it, and neuer maketh means after it.

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V. The companions of remiſſion of ſinnes whereby it may eaſily be diſcerned, are fiue.

Companions of remiſſion of ſinnes.

1. The daily exerciſe of true repentance in all the parts of it: as, *Firſt* in iudging ones ſelfe for ſinne paſt and preſent: and this was apparent in Paul himſelfe, who looking backe to his former eſtate, reckoned himſelfe a captaine ſinner, and the *chiefe of all ſinners*, he ſaw in himſelfe many ſinnes, and great ſinnes, which needed great mercie and

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much forgiueneſſe: the which one conſideration kept him vnder continually, and foſtered in him the grace of humilitie, when as otherwiſe through his aboundance of gifts and reuelations, he might haue exalted himſelfe out of meaſure. *Secondly*, in watchfulnes and feare of ſinne in time to come, according to our Sauiours holy counſell, *Thou art now made whole, goe thy way, and ſinne no more. Thirdly*, in daily purging and clenſing from knowne and ſecret corruptions: many are the places wherein the pardoning and purging of ſinnes are ioyned as inſeparable: Ier. 33.8. *I will cleanſe all their iniquitie, yea I will pardon all their iniquities, whereby they haue ſinned againſt mee*: 1. Ioh. 1.9. *If we confeſſe our ſinnes, faithfull is he to forgiue vs our ſinnes, and to cleanſe vs from all our vnrighteouſneſſe.* This was the ſumme of the baptiſme, that is, the doctrine which Mark. 1.4. Iohn preached, euen *amendement of life for the remiſſion of ſinnes:* neuer hope of remiſſion, vnleſſe thou hungreſt after this grace of repentance: for Deut. 29.19. the Lord *will not be mercifull to that man that bleſſeth himſelfe in his ſinnes*, but if the wicked returne from his ſinnes, he ſhall liue and not die, Ezech. 18.21.

2 2. The *ſecond* companion, is gladneſſe and cheerefulneſſe of heart, yea an vnſpeakeable ioy that the Lord hath done ſo great things for his ſoule, and made him ſo happie as to bring him from ſuch extremitie of miſerie to partake in the wiſedome, righteouſneſſe, holineſſe, and redemption of Chriſt: for can a man haue a gift beſtowed vpon

him of more price and vſe then all the kingdomes of the world, and neuer find his heart made glad in it? or is it poſſible that he that findeth the pearle, can goe away without ioy? The Eunuch beeing conuerted, went away reioycing: and if euery beleeuer muſt reioyce; in another mans converſion, much more muſt he in his owne.

3 The *third* is loue and thankfulneſſe to God, which are enforced by this excellent grace, Luk. 7. 47. The poore woman that ſtood weeping behind Chriſt *loued much, becauſe much was forgiuen her*: Pſal. 116. 1. *I loue the Lord, becauſe hee hath heard my voice*: and wherein the Lord had thus gratiouſly dealt with him, the whole Pſalme teacheth; eſpecially verſ. 8. *Becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, my feete from falling.* Now if Dauid for a temporall deliuerance from Saul in the wilderneſſe, did thus prouoke his heart to the loue of God; how ſhould the conſideration of our ſpirituall deliuerance from ſinne, death, and all helliſh powers, blow vp theſe heauenly ſparkles in vs? And what can ſo liberall a loue beget in a good heart, but much thankfulneſſe for apprehenſion of much mercie? how Dauid in the ſence of mercie reaching to the pardon of his ſinnes, melteth into the praiſes of God; ſee Pſal. 103. 1, 2, 3. &c. And the Apoſtle Paul conſidering what a weight of corruption did ſtill oppreſſe him, whereof hee expected to be fully eaſed, concludeth his comfort with *thankes vnto God in Ieſus Chriſt.* Rom. 7. 25.

And remembring what a bloodie perſecutor, and
1.Tim.1.12. an extreame waſter of the Church hee had beene
formerly ; yea what an enemie vnto God, what
a blaſphemer of his name : he breaketh with vehe-
mẽce into the praiſes of God for his happy chãge,
But I thanke him who hath counted mee faithfull and
14. *put mee in his ſeruice :* and, *the grace of our Lord was*
exceeding abundant towards mee.

4 The *fourth* is a ſound and ſincere heart, hating and ſtriuing againſt all ſinne, euen ſecret and ſmall aswell as open and greater : Dauid in the Pſal. 32. 1. pronouncing him a bleſſed man whoſe iniquitie is couered and whoſe ſinne is pardoned : true, but it might be asked; how ſhall I know ſuch a bleſſed man, or my ſelfe to haue attained that bleſſedneſſe? The Prophet giueth vs this note to know him by in the next words : *and in whoſe ſpirit is no guile:* namely, to hide and foſter any ſinne, of which guile hee there directly ſpeaketh.

5 The *fifth* note or companion is a tender af-
fection to forgiue our brethren priuate wrongs
and iniuries, euen great as well as ſmall : hee that
hath ten thouſand tallents forgiuen him, will not
eaſily take his brother by the throat for two pence.
Eph. 4.32. The commandement is to *forgiue one another,* euen
as God for Chriſts ſake forgaue vs. The example
is ſet downe, Luk. *6.36. Be mercifull as your heauen-*
ly Father is mercifull, but hee forgiueth *all,* and *free-*
ly, is the firſt in forgiuenes , and *perfectly;* he for-
giueth and forgetteth too. The forme of our pe-

tition of mercie is, *forgiue vs, as we forgiue, &c.* Thou wouldſt haue God to forgiue thee all, and forget all, and to make thy wrongs againſt him as though they had neuer beene, goe then and doe ſo to thy brother, otherwiſe the threatning will meet thee, Iam. 2.13. *Iudgement mercileſſe to him that ſheweth no mercie.*

Vſe. 1. All this doctrine concerning this Article ſheweth, that there is no other meanes in the world to be free from ſinne, but by Gods free remiſſion of it. Whence it is that remiſſion of ſinne is called the *couering of ſinne*, in that the faith of the heart laieth hold on Chriſt and his righteouſneſſe, who is our propitiatorie couering vs and our ſinnes againſt the two tables, as the propitiatorie couered the arke, in which thoſe tables were: without which couer, euery ſinner is next to the deuill, and his Angels the moſt vile, and lothſome creature in the eyes of God. This vſe muſt the rather be thought of; becauſe neither the Papiſts nor yet the common and carnall Proteſtant yeeld conſent vnto it. The *Papiſt*, he beleeueth that many ſinnes are veniall and properly no ſinnes: among which hee reckoneth concupiſcence (which indeed is the mother ſinne of all) and theſe need no remiſſion. Hee holdeth alſo that men redeemed by Chriſt, and hauing receiued the firſt grace of God, are now fitted to merit by their workes remiſſion of their ſinnes. And further, hee thinketh that becauſe no man knoweth whether hee

Pſal.32.2.

Neither Papiſt nor common Proteſtant yeeldeth to this doctrine of free reon of ſinne.

haue workes inough to pleaſe God, no man can know that his ſinnes are remitted. All which with many moe aſſertions like to theſe, are moſt blaſphemous hereſies againſt this moſt comfortable article of free remiſſion of ſinnes through beleefe in the name of the Sonne of God: which (ſo long as thus they hold them) cut themſelues off from the remiſſion of their ſinnes by Chriſt, and conſequently from the grace of life. But the *common Proteſtant* alſo contenteth himſelfe with ſimple defences againſt his ſinne, like Adams couer and garment of figgeleaues which will ſcarce hold the ſewing. Some will hide their ſins from mens eyes, and then all is ſafe: others ſtriue to forget them, and hauing choked the voice of their conſcience, they lie them downe ſecurely, and neuer thinke to heare of them any more. Others couer groſſe and foule ſinnes, ſuch as are ignorance of God, contempt of his word, hardneſſe of heart, hatred of the light, and all irreligion, with an outward ciuill life, and an honeſt conuerſation as it ſeemeth to be; not thinking that God ſeeth many a wicked heart through a ciuill life. Others will goe beyond the former in acknowledging themſelues ſinners, and will make ſome ſhew of making vp their peace; but it is with ſome ceremonie, or bodily exerciſe, they will faſt, and pray, and giue ſome almes, or ſome mony to good vſes when they die: but as for the grace of faith, which ſhould be as a ſoule to quicken theſe actions,

Lutum lauant luto, ignem extinguunt lignorum ſtrue.

they neuer knew what that meant. But howſoeuer moſt men are carried headlong with ſuch ſtrong deluſions as theſe; let no man that would not deceiue himſelfe wilfully, thinke in any ſuch courſe to meete with ſound peace: nothing but the *blood of Ieſus his Sonne that clenſeth from all ſinne.* In the garment of our elder brother only, we can carrie away the bleſſing: and our text teacheth vs, that remiſſion of ſinnes ſtandeth not in the doing of any thing, but in the *receiuing* of it at the hands of Chriſt, by ſo many *as beleeue in his name.*

All diligence muſt be giuen to make our pardon of ſinne ſure to our ſelues

Vſe. 2. Is this ſo worthy a grace of ſo excellent vſe and ſweeteneſſe through the whole life, then it ſtandeth euery man in hand to labour, and giue all diligence to make ſure vnto himſelfe, the pardon of his owne ſinnes. But lamentable it is to note the generall careleſneſſe of men in a matter of ſuch moment and conſequence as this is. And ſurely it will prooue the great condemnation of the world, that whereas the whole liues of men are thought too ſhort, and all their time too little to be eaten vp in worldly cares, which breake their ſleepe, their ſtrength, and often their braines, yea and their very hearts: onely the laſt day of all, and their dying day is ſcarcely deuoted to this care of ſeeking remiſſion of ſinne, and the way to life euerlaſting. See we not how buſie and earneſt moſt men are in the infinite incumbrances of the world, whileſt this one thing is the only thing neglected? May we not obſerue how ſome men deuiſe by learned counſell at their great charge, to make to thẽſelues their deedes, leaſes, bonds and other inſtruments and aſſurances of the things of this life, who in all their liues ſcarſe euer dreamed of this aſſurance? Oh how wilfully herein doe men forſake their own mercie, how careleſly do they caſt out of their hands, the onely comfort of their life and death? Whoſoeuer therefore thou art that haſt hitherto diſpiſed ſo great ſaluation, that haſt ſet light by Gods gratious invitings to repentance, & that haſt frowardly reiected his kindeſt offers of mercy; now at lẽgth begin to take vp ſhame in thy face, and ſorrowe into thy heart: in earneſt accuſe the ſecuritie of thy ſoule, the deadneſſe of thy ſpirit, the hardneſſe of thy heart, the vnthankefulnes of thy whole life: ſay with thy ſelfe, Ah my folly, that haue neglected my mercie ſo long: alas, how haue I hated inſtruction? how vnkindly haue I dealt with ſo louing and patient a God: I ſee now that it is high time to looke to the maine buſineſſe of my life, to make vp my peace with God, to get my pardon ſealed: I will hie me to the throne of grace, I will henceforth lay hold of life eternall: I ſee now that there is one thing neceſſarie, and that is the good part which I will chooſe, and which ſhall neuer be taken from me.

Now we come to the ſecond point propounded (which is the laſt of this worthy ſermon) namely, what is the condition of euery one that hath attained this excellent grace of remiſſion of ſinnes:

and that is to be a bleſſed and happie man: for ſuch a one hath part in Chriſt, and with him of forgiueneſſe of ſinnes; in which Dauid, Pſal. 32. 1. placeth bleſſedneſſe. *Queſt.* But how can this man be a bleſſed man, ſeeing hee is compaſſed with a bodie of ſinne and death, and ſubiect vnto infinite afflictions, then whom no man is in this life more miſerable, no ſort of men more perplexed inwardly with ſence of ſinne, none more outwardly diſgraced for well doing. *Anſw.* There be three degrees of bleſſedneſſe. 1. In this life, when God bringeth his children into the kingdom of grace, and giueth them his Sonne, and with him their whole iuſtification, and ſanctification in part. 2. The ſecond degree is in the end of this life, when God brings the ſoules of the faithfull to heauen, and their bodies to the earth, ſafely to be kept vntill the laſt day. 3. The third in and after the day of iudgement, when hee bringeth both ſoule and bodie into the glorie prepared for the elect: Of this laſt which is *happineſſe* by way of eminencie, the two former are certaine forerunners, & he that hath attained the firſt, hath alſo aſſurance of the laſt, and muſt needs be a bleſſed man, not only in time to come, but euen for the preſent, whether we reſpect his outward eſtate or inward. For his *outward* eſtate, Gods bleſſing neuer faileth him, but affoardeth him all good things, and that in due ſeaſon, and in due meaſure: his riches are often not great, but euer pretious: and

Whoſoeuer hath attained remiſſion of his ſinnes is an happie man.

Degrees of bleſſedneſſe.

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his little ſhall nouriſh him, and make him as well liking as the water and pulſe did the Iewiſh children in Chaldæa. The ſame prouidence which watcheth to ſupplie all his good, keepeth him from all euill; it pitcheth the Angels round about him to guard his life; let him be perſecuted, hee is not forſaken; his loſſes become his gaine; his ſickneſſe is his phiſicke; his heart is cheared euen in trouble, which maketh that part of his life comfortable; his ſoule is bound vp in the bundle of life with God; death ſhall not come before hee can bidde it heartily welcome: yea, let violent death come, it ſhall not be to him deadly: ſlaine he may be, but not ouercome: victorie attendeth him, and bleſſedneſſe euery where abideth him. But all this is the leaſt part of his bleſſedneſſe: for if we looke yet a little more inwardly into him, we ſhall ſee the boundleſſe extent of his happineſſe farre more large: whether we reſpect the ſpirituall miſerie hee hath eſcaped; or elſe the ſpirituall good which with the pardon of his ſinnes hee hath attained: for on the one hand, hee hath eſcaped the heauie wrath of God due to ſinne; and ſo is diſcharged of an infinit debt, healed of a moſt deadly poyſon, and pardoned from a fearefull ſentence of eternall death and perdition readie to be executed vpon him: and on the other, hee hath obtained a plentifull redemption; hee hath purchaſed the pearle, receiued Chriſt with his merits and graces, ſuch as are wiſedome, faith, hope: whence iſſue our peace and ioy of heart which is heauen before heauen (for in theſe ſtand the kingdome of God)and the comfort of a good conſcience which is a continuall feaſt. By all which it appeareth that hee is no ſmall gainer that hath got his part in Gods mercie reaching to the remiſſion of his ſinnes.

Open thine eyes and ſee the happineſſe of the Saints.

Vſe. 1 We are here admoniſhed to open our eyes that we may more clearely ſee and growe in loue with the felicitie of the Saints, which the moſt ſee not, becauſe 1. it is inward; the glorie of the ſpouſe is like her head and husbands glorie, ſhe is all *glorious within.* 2. becauſe of their infirmities & frailties, which wicked eyes altogether gaze vpon. 3. becauſe of their afflictions wherewith they are continually exerciſed. If the tower of Siloam fall on any of them, they are thenceforth greater ſinners then all other men : holy Iob becauſe hee was afflicted, cannot avoid the note of an hypocrit euen among his owne friends and viſiters. And no meruaile if the members looke thus blacke when the ſunne looketh vpon them ; ſeeing their head Chriſt himſelfe was reiected, becauſe they ſawe and *iudged him to be plagued and ſmitten of God:* But we muſt looke beyond all theſe as the Lord himſelfe doth, who in his iudgement goeth beyond the outſide, and pronounceth ſentence according to the grace which himſelfe worketh within. Let vs imitate our Lord Ieſus who notwithſtanding all the infirmities, yea and de-

Iſa. 53. 4.

formities of his Church, pronounceth of her, that ſhee is all faire, and no ſpot is in her, not becauſe there are none, but) becauſe all are couered, and none are reckoned and imputed vnto her: yea let vs remember that the pure and holy ſpirit of God is contented notwithſtanding much blackeneſſe, to take vp his lodging in thoſe hearts where he findeth raigning ſinne diſpoſſeſſed. Now how farre are they from the mind and iudgement of this bleſſed Father, Sonne, and Spirit; who haue nimble eies to ſpie out euery infirmitie of Gods children to blaſe them: nay rather then they will not accuſe and ſlander them, can of themſelues coine, raiſe vp, and impute vnto them that, wherof they are moſt innocent. Aſſuredly theſe are of neere kindred to the deuill, who is the accuſer of the brethren. And ſurely were Chriſt on earth againe, euen this moſt innocent lambe of God ſhould not want accuſers, wherein are ſo many of Cains conſtitution, who hate their brethren, becauſe their workes are good; and ſo many ſonnes of men, who ſeeke to turne the glorie of God in his children into ſhame. Alas, religion is at a lowe ebbe alreadie, and not ſo reckoned of as it ſhould be by the forwardeſt, and yet ſo malitious is the deuill in his inſtruments, as vnleſſe this ſmoaking flaxe alſo be quenched, we can ſee nor heare of any hope or treatie of peace: the beautie of Gods people goeth diſgraced vnder titles of niceneſſe, preciſeneſſe, puritie, holy brotherhood, and the

The glory of God in his children turned into ſhame.

like. To goe ordinarily to ſermons, is to bee a ſermon-munger: not to ſweare, is the next way for a man not to bee truſted: and except a man be as blacke and deformed as either the deuill is or can make him, by drinking, ſwearing, gaming, ſabbath-breaking, and caſting off all care of ciuill honeſtie as well as godlines, he may ſit alone well enough, he hath a great many neighbours that care but a little for his companie. What can make it more euidently appeare, that numbers there are in this age who neuer knewe, and without Gods infinite mercie in their timely conuerſion, are neuer like to knowe what the bleſſedneſſe of remiſſion of ſinne meaneth, neither in others, nor yet in themſelues.

A ſtrong motiue to hold on in weldoing.

Vſe. 2. Let no man be diſcouraged in the pure wayes of God, but walke on without wearineſſe or faintneſſe: ſeeing that (whatſoeuer the blinde world may deeme to the contrarie) thou, who art a beleeuer *in the name of Chriſt*, haſt bleſſedneſſe betweene thy hands, for thy ſinnes are remitted, thou muſt goe in peace. And this happineſſe by the grace wherein thou ſtandeſt, is ſurer then that of nature which Adam had in his innocencie: that was loſt becauſe it was in his owne keeping; this is ſeated in the vnchangeable fauour of God, by whoſe mightie power thou ſhalt be preſerued to the full fruition of it. Get faith in thy heart, and thou ſhalt clearely behold thy happineſſe, if all the world ſhould ſet it ſelfe to make thee miſerable. Get faith into thy ſoule, and thou ſhalt thinke him only happie whom God ſo eſteemeth, although it be the miſerie of the world to place happineſſe only in miſerie. Get aſſurance of faith, to claſpe the ſure promiſe and word of God, and thou ſhalt poſſeſſe in miſerie felicitie, in ſorrow ioy, in trouble peace, in nothing all things, and in death it ſelfe life eternall.

FINIS.

UMI

UMI

A SHORT ALPHABETICALL TABLE TO LEAD THE Reader more eaſily into the cheife things *contained in this Expoſition.*

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Good Reader the faults eſcaped in printing are ſome, but neither many nor much marring the ſence, I will therefore referre either the paſſing by, or amending them to thy owne curteſie.

UMI